THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. VII.—(XXXVII).—AUGUST, 1907.—No. 2.

OLD ENGLISH WEDDING CUSTOMS.

BIRTH, marriage, and death are the three great events of human life, and they have, not unnaturally, drawn around themselves quite a conglomeration of curious customs and fanciful beliefs. Not a few of these are all but universal. One is, therefore, not wholly unprepared to find that in all ages and in every clime a universal interest has surrounded marriage and the marriage ceremony. This is both very natural and very right, since marriage is not only the origin of society—being its oldest institution—but is also the source of its most ancient laws.

To make a happy fireside clime
  To weans and wife—
That's the true pathos and sublime
  Of human life.

O happy love! where love like this is found!
  O heartfelt rapture! bliss beyond compare!
I've pacèd much this weary mortal round,
  And sage experience bids me thus declare—
  If Heaven a draught of heavenly pleasure spare,
One cordial in this melancholy vale,
  'Tis when a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that scents the ev'ning gale![1]

[1] Robert Burns.

We all remember *Punch's* advice to those about to marry: "Don't!" Others have expressed the same opinion, but in different words: "No man should marry before he is fifty, by which time he ought to know better!" "It is better to be able to be laughed at because you are not married, than not to be able to laugh because you are married!" And, although there has ever been, on the part of many of the learned, an aversion toward marrying, it was certainly not shared by Lord Bacon. "Women," says Lord Bacon, "are our mistresses in youth, our companions in maturity, and our nurses in old age. One has, therefore, at every time of life, reasons for marrying." Probably Theodore Beza, the Genevan Reformer, was actuated by this sentiment, for, like John Milton, he married thrice. Hence Gui Patin, the French physician, punning on the word *vir* (signifying either a man or a husband), called Beza a *triumvir*. The following epigram was written on his three marriages by Stephen Pasquier, a learned Frenchman:

> Youth, manhood, age, have wants you must confess,
> Three wives I've had, and couldn't do with less;
> The first for love, the second for her purse,
> The third my heart elected for a nurse.

Henry VIII, of "matrimonial memory," surpassed Beza in this respect by having had six wives. So that, not so inappropriate was the schoolboy's answer to the question: "What do you know about Henry VIII?" when he replied: "Henry VIII was noted for being a great widower, having lost several wives!"

The old English parish registers provide a mass of material for those who love to study the curious customs and strange usages in bygone England. And here is a record of a much-married person, which eclipses even Bluff King Hal's polygamous feat: "Mary Blewitt, ye wife of nine husbands successively, buried eight of yon, but last of all ye woman dy'd and was buried, 7 May, 1691."

The Anglo-Saxon Marriage Rite.

required that the contracting parties with their bridal attendants present themselves at the porch of the church. There they were met by the priest, who first blessed the wedding ring and then gave it to the bridegroom, who placed it on the middle finger of the bride's left-hand. After this the priest recited a form of benediction over the bride and bridegroom. He then led them into the chancel, where they remained while the Mass was celebrated, toward the close of which they received the solemn Nuptial Benediction, and afterwards the Pax and the Holy Communion.

Feudal Marriage Customs.

One of these was "wardship" (or guardian rights) enjoyed by the lord. The lord (or guardian) had both the care of the person and the revenue of the estate for his own use. This feudal custom was so far abused in England that the king sold these lordships to strangers; and when the guardian had fixed on a marriage for his "ward," if the youth or maiden would not agree to the marriage, he or she forfeited the value of the marriage, i. e. the sum the guardian would have obtained by the other party had the marriage taken place.

Another was marriage by proxy, which was not at all uncommon even so late as the Middle Ages, although then it had become confined principally to the aristocracy; and later on few instances are to be met with, except in the case of royalty. Henry VIII married Anne of Cleves by proxy. James II, when Duke of York, was married by proxy to Mary of Modena, in 1673. But the Church always looked with great disfavor on this form of marriage, and for this reason the parties were generally remarried on the arrival of the bride in her husband's country, or at the home of the bridegroom.

The Banns.

It was the custom in the early Church that she should be forewarned of marriages, hence the banns.[2] The earliest ex-

[2] Teut. *ban* = proclamation.

isting canonical enactment on the subject in England is the eleventh canon of the Synod of Westminster, 1200, which directs that "No marriage shall be contracted without banns thrice published in the church, unless by the special authority of the bishop." But anciently, before the regulation regarding the publication of the banns, it was customary for the priest to affiance the two persons to be married in the Name of the Trinity; and at this period the banns were sometimes published at Vespers as well as at Mass. And *The Prymer*, British Museum MS. 18,629, contains on the flyleaf an account of the banns being asked between certain people in 1487.

Parish Clerk's Benediction.

In the beginning of the nineteenth century it was a common practice in the Church of England for the clerk, after the publication of the banns, to rise and say "God speed them well"; and in some places it was usual for the congregation to respond "Amen." At Hope, in Derbyshire, this was done, not only at the publication of the banns, but also at the solemnization of the marriage, immediately after the abjurgation, "I require and charge you both."

Forbidding the Banns.

This was much more common than now, and it was customary to interdict a marriage sometimes for the sole purpose of making a comparative stranger prove his bona-fides. The Parish Register of Frompton, near Boston, Lincolnshire, contains the following entry, dated 1 January, 1653: "The marriage of Edward Morton and Jane Goodwin was objected to by John Ayne, Thomas Appleby, and William Eldred, because, first, the said Edward Morton was a stranger, and they did not know where he had lived until a short time before, or whether he was married or single; therefore they desired the marriage might be deferred until he brought a certificate of these things; and secondly, because they have been informed, and do believe, that he is a very poor man, and therefore they wish him to get some sufficient man to be bound with him to secure the town from any charge of him or his."

"Banns Peal" or "Spur Peal."

This was a peal rung on the church bells after the publication of the banns. In some places it was rung after morning service on the first Sunday that the banns were "put up." In some parishes, on the first and third Sundays. In others, as at Elsham and Searby, on all three Sundays. And, yet again, as at Laceby, in Lincolnshire, and generally in the Midland and Northern counties of England, on the third or last Sunday alone. This Sunday was known as "Spur Sunday." To "spur" means to ask (Scottish: spier). "To put in the spurrings," signified to give the banns to the clergyman; and to be "spurred-up" was to have the banns published.

Marriage Inscriptions on Bells.

Old English church bells frequently bear inscriptions relating to the "marriage peal". Bakewell, Derbyshire, has a peal of eight bells, of which the fourth bears these lines:

When men in Hymen's bands unite,
Our merry peals produce delight;
But when Death goes his dreary rounds,
We send forth sad and solemn sounds.

At St. Peter's, Nottingham:

The bride and groom we greet in holy wedlock joined,
Our souls are emblems of hearts in love combined.

At Rye, Sussex:

In wedlock bands, all ye who join
With hands your hearts unite.
So shall our tuneful tongues combine
To bless the nuptial rite.

Doweries.

It was one of the laws of Lycurgus that no marriage portion should be given with young women in marriage. When called upon to justify his enactment, the great lawgiver re-

plied that " In the choice of a wife, merit only should be considered, and that the law was made to prevent young women being chosen for their riches or neglected for their poverty." But in England doweries seems to have been a universal custom from very early times. The value of money and the increase of our opulence might form, says Dr. Johnson, a curious subject of research. In the reign of Edward VI, Latimer mentions it as a proof of his father's prosperity that, though but a " yeoman," he gave his daughters £5 each for their marriage portion. At the latter end of Elizabeth's reign the sum of £700 was such a temptation to courtship as made all other motives suspected. William Congreve, the dramatist of the Restoration, made £12,000 more than a counter-balance to the affection of Belinda. Respecting welling doweries, it is said that about the year 1770, a tradesman was residing in London who had disposed of eleven daughters in marriage and, as a marriage portion, had given to each her weight in half-pence. They must have been rather bulky, as the lightest of the eleven weighed £50-2-8.

Funeral Doles for Poor Maidens.

Poor maidens who might otherwise lose their chance of matrimony for want of a dowery, were sometimes provided for by " funeral doles." " I will," says Richard Trowler, A. D. 1477, " that £10 be disposed of at my burying among poor people; and that xl. [£10] be given to the marriage of poor maidens not having father or mother." Johanne Beauchamp, Lady of Bergavenny, devised " to the marriage of poer maydens dwellying withyn my lordship, Cl. [£100]." There is a curious analogy between this custom and the laws of ancient Greece, by which the State provided a " dowery " for those maidens who, through plainness or poverty, would otherwise have remained unmarried.

Wedding " Biddings."

These were usual down to the end of the eighteenth century, though in some parts they were kept up to the middle of the nineteenth century. They were entertainments given

either at, or previous to, the wedding; and the guests were each expected to bring a present. An account of these presents was preserved, and it was expected that the givers should receive a gift of equal value on their own marriage. In some districts the "bidding" was publicly done by a herald with a crook or wand adorned with ribbons, who gave a general invitation according to a prescribed form.

In Cumberland the "bidding" was also called the "Bidden Wedding." A bowl or plate was put in some convenient part of the room, and a pecuniary collection made among the company, for the purpose of setting the wedded pair forward in the world. These entertainments were always attended with music and dancing; and the fiddler, when the contributions began, took care to remind the assembly of their duty, by notes imitative of the following couplet:

> Come, my friends, and freely offer,
> Here's the bride who has no tocher (dower).

The "Bridewain" or "Infair."

The bride and her furniture were formerly brought to the bridegroom's house in a wain or wagon; hence the term "bridewain." This was also a festive meeting called together for the same purpose, but was held at the bridegroom's house when he brought home his bride and her furniture. The whole country for several miles around was invited to it, and various diversions were exhibited for the entertainment of the guests. A plate or dish was placed on the table and everyone contributed according to his inclination and circumstances. The contributions, amounting to several pounds (sometimes to £50, and even £100), enabled the couple to begin the world with advantage; and were also a testimony of the high esteem in which the newly-married couple were held by their neighbors.

Wedding Announcements.

A curious and interesting feature in the marriage announcements of the eighteenth century was that details were given

both of the marriage portion and the personal charms of the bride. Our forefathers do not appear to have been backward at making known the "fortune" they had obtained with their wives. Matters which now we regard as more or less private, were then openly advertised to the world. One can hardly pick up a magazine or newspaper of the period (eighteenth century) and not find wedding notices similar to the following in the *Gentleman's Magazine*, of 1781: "Married, Mr. Roger Waina, of York, about 26 years of age, to a Lincolnshire lady, upwards of 80, with whom he is to have £8,000 in money, £300 per annum, and a coach-and-four during life only." Here is another and earlier one, taken from *Williamson's Liverpool Advertiser* for 1759: "Liverpool, 25 May. On Tuesday last was married at Hale, Dr. Zachariah Leafe, of Prescot, to Miss Martha Clough, of Halewood, an agreeable young lady of 18 years of age, with a very genteel fortune." One more, and this from the *Leeds' Intelligencer* for 3 July, 1764: "On Thursday last was married Mr. John Wormald, of this town, merchant, to Miss Rebecca Thompson, daughter of the late — Thompson, Esqr., of Staincliffe Hall, near Batley, an agreeable young lady, with a fortune of upwards of £4,000."

Marriage Coffers.

An important article of furniture which deserves some notice was the "chest" or "great standard," made of oak or cypress wood. When made of cypress wood, it was called the "spruce chest" or "cypress chest." Mr. Baring-Gould says that "the oak chests were usually carved, more or less; but the cypress chests were sketched over with red hot iron." These chests, being as a rule richly carved, were an ornament to the Gothic chamber. They were imported from Venice and Flanders; and being often selected as appropriate wedding presents, were called "marriage coffers." Their huge dimensions were necessary as they were designed to contain the chamber hangings, the linen of the household, and many of those domestic sundries which sometimes made up the mar-

riage dower. When Isabella, the beautiful daughter of King John, went to be married to the Emperor of Germany, the royal wardrobes were ransacked to set the Princess up in housekeeping, it being suspected that the palace of her imperial spouse might be lacking in the conveniences of domestic life. Not only plate, furniture, and hangings, but even pots and platters were included in her baggage. Joanna, the daughter of Edward III, when she went to marry Peter the Cruel, son of Alphonso the King of Castile, took with her a similar array of household paraphernalia. For months was Sir John Baddeley, her Treasurer, under royal warrants and writs of Privy Seal, turning out the stores of his Majesty's wardrobes, and trussing the marriage coffers of the Princess. Not only robes, coats, riding-hoods, and her wedding gear of silk and tissue, but likewise pots and pans, tankards, bottles, iron forks, and all the sundry utensils necessary for the princess's hall, chamber, pantry, buttery, and kitchen, were crammed into her marriage coffers. Cypress chests were especially used for keeping dresses or tapestries, the aromatic properties of that wood being considered as a specific against moths. This kind of chest, when intended to hold a bridal trousseau, was occasionally made with small drawers, and receptacles inside for fans, lace, combs, or other feminine ornaments. Allusions to cypress chests in England are numerous in the wardrobe and privy purse accounts of Edward IV and his successors.

Times of Marriage.

Formerly in Catholic times the Church of England was very strict regarding the seasons for celebrating marriages. Referring again to O. E. Parish Registers—those archives which reflect with such wonderful accuracy the life of the people, and are most valuable to the student of history—we find the following entry in the Parish Register of St. Mary's, Beverley, under date of 25 November, 1641:

When Advent comes do thou refrain,
Till Hilary set ye free again;
Next Septuagesima saith thee nay,
But when Low Sunday comes thou may;
Yet at Rogation thou must tarry,
Till Trinity shall bid thee marry.

This appears to have been a popular verse to inscribe in parish registers, for with slight variations it is to be met with in several parishes.

Among other articles "propounded and divulged" by Cartwright at Cambridge in the year 1570 is the following: "XX. Matrimonium certis quibusdam anni temporibus interdicere, papisticum est."

In the year 1584 Archbishop Whitgift wrote to Queen Elizabeth in the following terms of the proceedings of the House of Commons: "They have passed a bill giving liberty to marry at all times of the year without restraint, contrary to the old canons continually observed among us; and containing matter which tendeth to the slaunder of this church as having hitherto maintained an error."

In these prosaic twentieth-century days not much attention is paid to the selection of the day of the week for marrying. But the people of England of former generations had many proverbs and couplets, all more or less pointing to certain and the same day, which was to be avoided or selected for the celebration of the joyous event:

Monday for wealth,
Tuesday for health,
  Wednesday best day of all;
Thursday for losses,
Friday for crosses,
  Saturday no luck at all.

As at weddings the bride and bridegroom took their first food at the wedding breakfast, save only the sops in muscadel, *vel aliud bonum potabile,* as the Sarum rubric says, in

church after Mass of the Holy Trinity, the marriage was always celebrated in the forenoon.[3] And the MS. already quoted,[4] contains on the flyleaf an account of a marriage in the Church of St. Andrew, in Barnard Castle, at "fayve of ye clok."

Marriage During the Commonwealth.

To what a pass things had come during the Commonwealth, and the manner in which weddings were frequently conducted, in pursuance of Cromwell's Act of Parliament, 24 August, 1653, by which the presence of a priest was entirely dispensed with, may be gathered from a perusal of the parish registers of that period. At Chalgrave, Bedfordshire, the register for the year 1655 furnishes an instance: "Henry Fisher and Sarah Newson, of Chalgrave, published three severall Lord's dayes in one p^sh^ meeting hause, called the church, ended xxiij^rd^ of Sept^b^, and no exception made against it, and the said Henry Fisher and Sarah Newson was married the xxix^th^ Sept^b^, as by certificate doth appear, by Francis Austeres, Esq., and in psents of Will: Martin and Abraham Newson." Again, we read in the parish registers of Launceston, Cornwall: (*a*) "Hereaf^r^ followeth marriages by laymen, according to the prophanes, and giddyness of the times without precedent or example in any Christian kingdom or commonwealth, from the birth of Christ unto this very year 1655"; (*b*) "In 1655, the 28^th^ daye of October were married by John Hicks, Gent and Maior of this Town, John Heddon and Mary Harvey. Their banns being published in the Market Place at Launceston three severall Markett dayes, viz. the 11^th^, the 18^th^, and the 25^th^ of this instant October, without contradiction."

Strewing the Path to the Church.

It was an old custom to strew the path from the bride's house to the church with sand and sawdust. So recently as the year 1876, a "sawdust wedding" took place from a house

[3] *Cfr.* "Taming of the Shrew," iii, 2.

[4] *The Prymer*, Brit. Mus. MS. 18629.

in Sunderland. At Knutsford, Cheshire, silver sand was spread in front of the bride's house as soon as she set out for the church. It was arranged in the form of wreaths of flowers, half-moons, and mottoes, and good wishes for the bride were inscribed, to greet her return to the house. It is very probable this custom originated in the desire to secure a clean path for the bride to walk upon. But the following explanation has been given for its origin: King Canute forded a neighboring brook and sat down to shake the sand out of his shoes; while he was doing this a bridal party passed by and he shook the sand in front of them, wishing them joy and as many children as there were grains of sand.

It was customary, certainly in the North of England, to strew chopped straw or chaff in front of the house of an unpopular bride. And this mode of expressing displeasure was sometimes employed in the case of offenders who had outraged the moral feelings of their neighbors. This popular indignation was also sometimes shown against a wife-beater, by scattering chaff or straw in front of his house, amidst groans and angry cries.

In Puritan England many attempts were made to improve the morals of the people, but the zeal of the Puritans was often not tempered by mercy, and frequently displayed a want of common sense. It was enacted that adultery should be punished with death, and many other laws were equally severe.

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A CLERICAL STORY OF "SIXES AND SEVENS."

XI.

LAKEBY is a summer-resort; in a mild way, it is also a health resort. It was with some recognition of this latter claim of the ambitious lakeside town that Father Boyton had been sent thither as a young pastor of a young settlement. His health was then decidedly poor. But the years that wit-

nessed the growth of the little village into a flourishing town saw the pastor growing older and stronger and stouter. The place was now, even in winter, too populous for the ministry of a single priest; and yet when the assistant, the Rev. Dr. Magnus, finally came, the work was hardly enough for two active priests.

Dr. Magnus was a pronounced Thomist, and found his perpetual source of delight in building out of the Angelic Doctor's *Contra Gentes* or his *Theologica* the true sum and summit of things worth knowing. Neither *Summa* being a small work, Dr. Magnus preferred staying much at home, conning with ever fresh enthusiasm the delectable pages. It followed, of course, that the pastor went much abroad. Jack Spratt and his wife could not have agreed more perfectly; for Boyton and Magnus were opposites in every trait of nature, and yet got on very well together—that is, when they were together. Boyton represented the active life; Magnus, the contemplative life. Boyton was practical; Magnus, speculative. Boyton was gregarious; Magnus, solitary. Boyton was loquacious; Magnus, taciturn. Boyton was disputatious; Magnus, decisive. The dangerously bubbling spirits of Boyton found their safe and gentle sedative in Magnus; and from the exhausting mental absorption of St. Thomas, Magnus turned to the chatter of his pastor as to a diversion that exercised only the external senses and furnished thus a complete rest for the jaded intellect. Each admired the other hugely, wondering mentally how the other found life tolerable in his favorite pursuits.

"He says he can't understand me at all," confided Father Boyton to some of his friends at one of their happy gatherings; "and he shakes his head at me sadly, repeating some profound ascetic sentiment from the *Imitatio,* such as that one —let me see how it goes now—oh, yes, I have it: 'He that goeth much abroad, is very seldom at home'—and it's true as well as profound—" and Father Boyton to this day can not understand our burst of laughter at the queer quotation.

When Father James and myself arrived at Lakeby, and ten minutes later at the rectory, we found a goodly portion of the

company already assembled. Dr. Magnus was there, of course — never being anywhere else. And Father Bernard had come with his organist, Mr. Marks; and Father Julius, professor of music in the diocesan seminary of Farburg, would rest at Lakeby for a week before beginning again the grind of the scholastic year. Boyton, who received us with hearty —almost, indeed, tumultuous—enthusiasm, hinted obscurely at other guests whom he had invited, and who might turn up that evening, or on the morrow, or possibly still later in the week.

Father James complimented him on his good taste in the assemblage of such a party. "I see 'We Are Seven'," he added.

"You might leave Magnus out—we're all *guests* (including myself) but him—and that leaves us only six," replied Boyton, with a little grimace.

"But how do you mean, 'leave him out'? Will he not be with us at supper?"

"He will be with us in body, doubtless; but I think he will be with the Angelic in spirit. So that 'We Are Seven' in one sense, but only six in another."

"Sixes and sevens", laughed Father James.

"*Absit omen*," rejoined Father Boyton.

As on the memorable first evening at Father James's board, the supper passed over without a single reference to musical matters. It was evidently a sore restraint Boyton put on his enthusiasm—for he was an ardent convert to the *Motu proprio* by this time, and wished to effect reforms wholesale and forthwith; but he had even a more fundamental, because a more human, conviction of the sacredness of the hospitable board to cheerful and general converse, rather than to disputatious and restricted topics of conversation. But we had hardly been seated on the broad piazza, sheltered from view by many interlacing vines and creepers, than he started the ball a-rolling:

"I've travelled around this diocese fairly well during the past week, and I've discovered some curious things about the

reform movement in Church music", he began. "It's wonderful how much can be observed when we keep our eyes open for one special kind of thing; for I had thought I knew our diocese and its customs and clerical views long since, but a conversation which I had with the two gentlemen from St. Bartholomew's last Friday a week ago, gave my thoughts a direction quite new to me; and my brief trips since then have been like a voyage of discovery in unsuspected regions."

"A rather ferocious prologue", suggested Father James, "and one that ought to make us feel uneasy, did we not know your good nature."

"None of your banter", replied Father Boyton. "I am serious, but not, believe me, censorious. Let us get the facts first, and then proceed, if you please, to construct satisfactory theories."

"Facts always!" assented Dr. Magnus, who appeared to take a sudden interest in the excitement of Father Boyton. "Let us have only the facts."

"And we can safely leave the theorizing to you", replied Boyton, "for I doubt not you'll quote chapter and verse of St. Thomas for everything you wish to."

"We all echo the appeal of Dr. Magnus", said Father Bernard, "and you are allowing us to die of curiosity while you argue with a Thomist."

"Well, one curious fact is, that one large section of the diocese believes firmly that the Pope wants us all to sing nothing but Gregorian chant; while another large section believes (if we may judge from its present activity—or inactivity—in reform matters) that the exclusion of ladies from the choir will satisfy all the papal demands. I consider such diametrically opposite views as something decidedly curious, when we reflect that all of us have received a similar training in Canon Law, in Theology, in Rubrics, and in Gregorian Chant, and have been all of us directly invited by the Pope to assist actively, up to our highest measure of enlightened zeal, in effecting the reforms which he has made obligatory on all of us."

"We shall not easily forget that 'all of us' are implicated in your arraignment, Boyton. Your phrase is like the refrain of a song," laughed Father James.

"Come, come, let my English go—my meaning is clear. But I suppose I fell into the refrain in attempting to avoid anything like condemnation of others; for I admit that I am as a chief sinner in your midst; and I hope that Stevenson's quatrain may shape our talk together this night:

> There's so much good in the worst of us,
> And so much bad in the best of us,
> That it ill becomes any one of us
> To come down hard on the rest of us.

"There—I know I've changed the verse—I never had a memory for poetry; but the thought is all right, I'm sure."

"I am glad to observe that you did not throw your remarks into the form of a disjunctive proposition", quoth Dr. Magnus. "You have spoken of two sections of the clerical body; possibly there is a *tertium quid.*"

"Just so", commented Father Bernard. "I have reason to believe that a number of priests, including myself, understand the injunctions of the Pope, and purpose both to mend our manners in respect of the modern music we shall use, and to introduce Plain Chant into some of our services. But, really, the Chant *is* a dolorous kind of music, it seems to me; and Mr. Marks quite agrees with me that it will suit our Requiem Masses admirably. Now, don't you agree with us, Father Boyton?"

"To tell the truth, I'm no judge," said Boyton doubtfully. "But here is Father Julius, fresh from European conquests of the Chant. What do you think of the proposition, Julius?"

"Well, to speak truly, I do not see that my opinion—albeit I have been teaching the Chant for the past six years, and studying it anew for the past six months—should carry much weight."

We were all surprised to hear, as a comment on this modest and diffident disclaimer, a grunted "Good, very good," from

Dr. Magnus, just at the moment when the rest of the company was about to join in a cordial testimony to the critical and adjudicative authority of Father Julius.

The latter, as if not noticing the comment of Magnus, proceeded to say that much higher authority than his had already spoken in favor of the Chant as *music*: "For instance, there is Perosi—'than whom none higher sat' amongst the Pope's counsellors anent musical matters. He is authority for the view—"

"Bad, quite bad", suddenly interjected Dr. Magnus in a decisive tone of voice that compelled general attention.

"Do you mean", queried Father Boyton, "that Perosi is a poor judge of Plain Chant?"

"I mean", answered Magnus, "that Father Julius spoke as a thoughtful philosopher when he refused to settle the value of Plain Chant for Church services, on the authority of his own private taste; and that he spoke as an unthinking philosopher when he offered to settle that question by citing the authority of Perosi."

"Oh, I see what you are driving at", replied Boyton; "you think that 'private judgment' should not operate in disciplinary matters any more than in doctrinal ones."

"That, also," conceded Magnus, "although I was not thinking of it at the moment. It would indeed be an intolerable thing that privates or even officers in an army should assume to accept or reject, wholly or in part, any mandate of a competent superior, according to their private opinion of the good taste or appropriateness of his orders in any specific case. That is not obedience, but is, in principle, simple anarchy. But I was not just at the moment thinking of that, as I admit; what I meant was, that the argument from 'authority', whether the authority be Julius or Perosi, is the weakest of arguments. For St. Thomas says that 'locus ab auctoritate quae fundatur super ratione humana' is 'infirmissimus', and—"

"Ha, ha, ha," roared Boyton; "Oh, Magnus, you'll be the death of me."

"Do you mean to slight the words of St. Thomas?" asked Magnus in a portentous voice.

"O, no, no, no, no," cackled Boyton. "I admit he is a great 'authority'; but don't you really see that after downing the argument from authority, it's too funny to prove your contention by appealing to 'authority'—even that of St. Thomas?"

While Magnus sat glaring at Boyton in speechless indignation, Father Bernard seized the opportunity to throw oil on the troubled waters:

"I'm afraid we shall be side-tracked on the question of authority. It is clear that Dr. Magnus has uttered a weighty caution, for which we are all duly thankful; for even Perosi can testify only to his private taste and good judgment in a matter which can not be settled by such a testimony. On the other hand, theologians admit the value, in a restricted way, of such arguments as those which they style 'rationes convenientiae'; and if we find men of acknowledged good taste in musical matters, extolling Plain Chant, that fact may serve as a corrective of our own too ready trust in our individual preferences. So, then, Father Julius, be good enough—not to settle the case, but—to help us to a better mind, by giving us the opinion of Perosi."

To this friendly appeal, Father Julius, who had sat throughout this little tempest in a state of meek and uncontentious quiet, gave his answer by taking from his pocket a fat notebook, from which he presently read, prefacing his reading with:

"Perosi—a man who has the advantage of being first of all a thorough Church musician well acquainted with the genius and possibilities of the Chant, and who is withal a modern musician of unquestioned eminence in his own sphere—says:

> I have always had a great predilection and a profound esteem for Gregorian Chant. Amongst all the editions, I have always had a marked preference for those which approach nearest to the venerable manuscripts handed down to us by the piety of the monks. To my knowledge, no edition surpasses that of the Benedictines of Solesmes; I could also wish

that the obligatory and necessary study of the liturgical chant in the seminaries should be based upon the Graduale, which was my guide and consolation in my musical studies. In my quality of composer I could appropriately extol the beauties of these melodies, so pure and so simple, so religious and so austere; but the word of an artist should not have weight in comparison with that of a Pope. Leo XIII, of holy memory, has recommended and praised, in noble accents, the study of Gregorian Chant; His Holiness, Pius X, a name so dear to those who love the splendors of Churchly art, has manifested clearly his will and desire. Let there be no levite, then, who knows not and loves not the Gregorian Chant; and may that sweet austerity which is one of the finest characteristics of our rite, resume its place with Gregorian Chant in the sacred functions.

"Here is praise of the Chant in general, but special praise for that particular edition of the Chant which has moulded the compilation of the Kyriale and which will stand as the type for the other volumes, yet to appear, of the Vatican edition. Until we priests shall have attained to the musical eminence of men like Perosi, the highly esteemed priest-musician, we might without much risk rest our judgment upon his; and —in the highly improbable event of any opposition to the Chant from laymen competent to pass an instructed opinion on such a question—we can with assurance quote the estimate of a musician quite as competent to express an esthetic judgment as the laymen themselves."

"Practical doctrine, however unphilosophical it may be," chirruped Boyton, with a contentious glance in the direction of Magnus, who immediately took up the logical cudgels once again:

"A difficulty inherent in the appeal to authority—and a difficulty which may render that appeal abortive—is the fact that, not infrequently, one authority can be quoted against another; so that an argument that should rest on intrinsic reasons becomes the sport and the plaything of a dozen mutually contradictory authorities. For instance, Perosi is a priest, and may be loyally trying to bolster up a music which, were he not a priest, he would be the first to condemn. I speak, observe, in a purely theoretical way, and without prejudice to the claims of the particular subject in defence of which the appeal is made to authority. Let me try to illustrate by selecting the name of a Church musician who is not a priest."

Dr. Magnus was evidently collecting mentally the images of his past musical experiences in Europe. I thought he would surely bring out the name of one or other of the *maestri* in Rome who presided over the musical destinies of the great basilicas there. Such a selection, I thought, would indeed serve to enforce his argument, but at the expense of a certain kind of frankness; for the Italian *maestri* had not figured as a reforming influence in Church music, but rather represented that very condition of musical anarchy which the authorities of the Church had been so long and so vainly striving to remedy. Perhaps it would have been a natural thing for Magnus to exalt everything Roman, just as most pupils love 'jurare in verba magistri'. To my surprise and intense gratification, Magnus exhibited a breadth of view I had little reason to expect, by uttering, after much cogitation, a name that stands very high, not alone in his own immediate circle, but throughout the musical world:

"I wish to be fair in my selection of a name", quoth Magnus; "and, without any knowledge of how Alexandre Guilmant regards the Chant, I will suggest his acknowledged eminence as a test."

"Guilmant is indeed an authority," replied Julius. "And his fame has travelled as far as America itself, whither he also followed recently, to charm our audiences with his mastery of organ-technique. I think I have come across an opinion of his somewhere, and have put it down in my notebook."

The fat little volume occupied his attention for a few moments; and at last, finding the passage he sought, he prefaced his reading with:

"Guilmant, as you all know, is the famous organist of the Church of the Trinity in Paris. To my mind, he speaks no uncertain word concerning the inappropriateness of most of the music to which we are accustomed in our churches. In the following opinion of his, it is worthy of note that he does not merely praise the Chant, but that he prefers it to the so-called 'classical' Church-music of the masters. Writing to *Le Monde Musicale* concerning the *Motu proprio*, he de-

clares that it is filled with a high appreciation of the nature of religious music, and he expresses a hope that it may succeed in removing the musical abuses found in many churches:

> A return to the Gregorian Chant so admirably restored by the Benedictines of Solesmes will be beneficial. Music performed in a church ought to be wholly different from that heard in theatres and at concerts. . . . It seems to me that a proper distinction should be drawn between music destined for the services of the Church and that which, disguised under the name of "masses" and "motets," is nothing else but oratorio-music such as the noble gentry who possessed private chapels were accustomed to look for. The masses of J. Haydn, choirmaster of Prince Esterhazy, were examples of this. His masses, from a musical point of view, undoubtedly have some very fine pages, but they are like oratorios; they are divided into separate musical compositions (*morceaux*) combined to form a piece such as the Gloria, Credo, or even the Agnus Dei (in which last the *Dona nobis pacem* is almost always treated under the form of a *morceau brillant*, and rather suggests a demand made upon God to grant us peace, than such a humble petition as the prayer ought to be). Such compositions are suitable for *concerts spirituels*.

"A thorough musician, he is not an apologist of 'art for art's sake', but is able, because of his wider culture and greater breadth of view, to perceive the strength of the argument based on *appropriateness*; and he—not privately, to a few clergymen and reactionaries, but—publicly, to the whole vast fraternity of musicians, gives his suffrage to what is known as the reform-movement in Church music. But if he finds cause in the mere music itself for such an argument, 'What', he asks, 'shall be said of prayer-texts often poorly adapted to airs from comic and even lascivious operas?' He perceives another inappropriateness in selections for the organ in church: 'We must hope', he says, 'that as far as the organ is concerned, marriage-ceremonies in church should be relieved of those marches taken from operas, which, entirely apart from their inappropriateness for Church use, are wholly unsuited to this noble instrument.' Throughout his long opinion—for quoting so much of which I suppose I should offer some apology—he speaks as a broadly trained musician who is nevertheless—or perhaps is for that very reason—a man who can understand the absolute necessity of appropriateness of means to end."

"A good speech, Julius", rapturously cried Father Boyton. 'We're drawing you out—to our own advantage; and even Magnus, there, looks as if he begins to divine that there are more things in heaven and earth than are dreamed of in his philosophy."

But Magnus had still another bolt in his quiver. A seasoned defender and objector in many battling theses of his academic days, he was not easily silenced. He returned to the charge with all the *aplomb* of a man who had successfully routed an antagonist:

"Your quotation from Guilmant talks much of inappropriate music; *generalia non pungunt*—and it would have been better had he given specific instances of things he considers inappropriate."

"I have more here of Guilmant than I dared to inflict on the present company", said Julius, as with a deprecatory smile he opened the notebook once more, and continued to read:

> It is a shame and a veritable torture for good organists to be compelled to play such things. Would you believe it that once I was asked to play the minuet from *L'Arlésienne* at a marriage? I refused, as you may easily suppose; but the mere fact that any one could ask for such a thing shows what execrable taste holds sway in the churches.

"And he draws a melancholy moral:

> It is my opinion that if "reform" is to be successful, it must begin by having a taste for plain-chant and for true religious music engendered in seminaries, great and small. By this means the young priests, when attached to parish churches, will appreciate the music which is appropriate for religious services, and will encourage (instead of discouraging) their choirmasters and organists. I am acquainted with a choirmaster who, on one occasion, had a mass of Palestrina's sung, and received the fine compliment from his pastor that "such music was jejune—suitable for ordinary Sundays." After such an estimate as this, there is nothing more to say. (*Le Monde Musicale*, 15 Feb., 1904.)

"I did not care to read, at first, the attack all along the line of clerical life, from the training in the seminary to the pastoral work of the mission, which Guilmant here makes. It touches all of us, I fancy. The immediately relevant

part of it is, however, his remark that reform, to be successful, must begin by engendering a taste for plainchant and true religious music in the young levite. This is surely a strong testimony to the value of Gregorian Chant—and that is the question which started the flood of quotation."

"Well, Magnus," commented Boyton, "your logic has done us a service, after all. You are developing the strength of the enemy's guns in a great fashion."

"I am not unwilling to see such a good result", said Magnus, with the beginnings of a good-natured smile rippling along his lips. "But the enemy has not quite silenced my own guns yet. I admit that the two 'authorities' quoted are, as such things go, very satisfactory. They also represent two classes of opinion—of the clergy, namely, and of the laity, while both are high types of musical culture, as we know from their achievements in the technique of composition and of performance. It might still be objected, however, that the great musical world lying outside of the Church can fairly well diagnose religious music from secular music, and, unhampered by ecclesiastical prescription in the matter of appropriateness, can form an unbiased judgment concerning the beauty of Plain Chant. I am wondering, therefore, whether Father Julius has managed to gather any such testimony in the course of his reading."

"You are asking a great deal, Magnus," replied Boyton, "although your manner of asking is skilfully suggestive of some necessity of meeting non-Catholic views on a subject wherein only Catholic views have real weight. What if the whole non-Catholic musical world were to condemn—would that fact alter the question of appropriateness and beauty of the Chant one iota?"

"We are now speaking of the beauty of the Chant—and that is a subject on which any good musical taste might well offer an opinion," retorted Magnus.

"Growing close again", laughingly remarked Father Bernard. "Can you extricate us once more, Father Julius?"

"Possibly", replied Julius; "that is, if Dr. Magnus will

consider Mr. John F. Runciman, the English critic, a sufficiently good Protestant authority."

"Let us have him", said Father James, "as he will represent a non-Catholic view, anyhow. If any such layman finds something good to say of the Chant, it ought to silence carping lay criticism amongst Catholics."

"He has much to say in the *Morning Post* of London about our Church music, all of which I have faithfully copied in my notes; but on the subject of the Chant alone he remarks:

> One fact only has saved the musical part of the Roman service from becoming a mere affair of the circus. In most of the churches, and in all the monasteries, abbeys and convents, the old plain-chant has survived. It links the present to the past as with bands of steel; it is the full and perfect expression of the words to which it is set, and with which indeed it grew up; it prepares us for the change which is now coming over the services with the re-introduction of truly devotional music. Its melodies are lovely beyond description in words, often they are sublime, and in them the sincere spirit of an earlier day is incarnate. We are aware that many of us Anglicans, especially if we have been accustomed to what are called "bright and cheerful" services, find these tunes dull and meaningless; and so much the worse for us. "Brightness and cheerfulness" have their place in religion, but there are solemn moments when they are not wanted, and suggest only buffoonery. Much of the plain-song is cheerful enough, but its cheerfulness is that of a stained-glass window, not of a cut in a comic paper; its subject is religious, not the sighings of a nigger for his love. It is the music on which Catholicism must depend more and more, as it brings back its services into some sort of relation with its innermost spirit.

"Some of the arguments set forth in this extract appealed to me very powerfully; for instance, his remark that the Chant links the present to the whole glorious past of the Catholic Church; that it is the full and perfect expression of the words to which it is set, that its beauty is that of a stained-glass window—a beautiful and singularly happy illustration, reminding me of Lowell's couplet in *The Cathedral*:

> The painted windows, freaking gloom with glow,
> Dusking the sunshine which they seem to cheer.

"Meanwhile, although he makes thus a series of arguments such as a Catholic lover of the liturgy might well wish to

make, and such as we should scarce expect to be made by a non-Catholic, he specifically touches the question of the beauty of the Chant as pure music, when he refers to its melodies as being 'beautiful beyond description in words', as being 'often sublime', and as incarnating 'the sincere spirit of an earlier day.' All this is not merely phrased with sympathetic and exquisite style, but is, to my mind, an obviously correct estimate of the beauty of the Chant; and it does seem a pity that while our separated brethren envy us the possession of so much liturgical beauty in the native music of the Church, we, of all men, should be the least appreciative of that beauty."

I felt, rather than saw, Father Boyton casting a sheep's eye at Mr. Marks, who had thought the Chant fit only for funeral Masses, and who, throughout the long discussion, had been quietly absorbing the whole argument. As for Boyton, he was undergoing the raptures of an ecstatic convert; while Father James leaned over to whisper to me his wish that Mr. Merrill had been present to receive added encouragement in his task of training St. Bart's choir in the new Chant of the Kyriale. Dr. Magnus, too, seemed to feel only a sense of increasing pleasure that his insistence on the difficulties inherent in the argument from 'authority' was bearing such good fruit. He returned to the charge with a smile:

"I fear that Mr. Runciman, from the heated character of his style, and the somewhat rude reference to a 'nigger sighing for his love', may be one of those medievalists who can see nothing good in our own days."

"Possibly he is something of an enthusiast", answered Julius; "still, he does not omit to praise highly the style of Palestrina, Byrde, Josquin. There is one eminent critic, however, against whom none will object, I think, that he fails to do all credit to the massive genius of modern composers of sacred music. I mean, Mr. Edward Dickinson, who devotes a whole chapter to 'The Catholic Ritual Chant' in his recent work, *Music in the History of the Western Church.* He remarks (p. 100) that 'there are even churchmen at the present time who urge the abandonment of all the modern forms

of harmonized music and the restoration of the unison chant to every detail of the service' of the Church. His comment on this is, that 'a notion so ascetic and monastic can never prevail.' He is therefore no enthusiast for medievalism. But he says, amongst other things, this of the melodies or 'tones' of the Chant:

> There is a solemn unearthly sweetness in these tones which appeals irresistibly to those who have become habituated to them. They have maintained for centuries the inevitable comparison with every other form of melody, religious and secular, and there is reason to believe that they will continue to sustain all possible rivalry, until they at last outlive every other form of music now existing.

"It is hard to imagine any higher tribute possible than this, from a cultivated professional historian of Church music. At various other places in the thirty-six pages which he allots in his volume to this one subject, he adds other praises. When speaking of the slight amount of the Chant one ordinarily hears in Catholic churches, he remarks that from that slight amount 'no one can obtain any proper conception of this magnificent Plain Song system.' Again, he thinks that the psalm tones, when properly sung and accompanied, are 'exceedingly beautiful'; and of the more ornate chants he says that 'some of these melodies are exceedingly florid and many are of great beauty.' But one of his remarks bears so closely on our present discussion that I will venture to repeat it:

> The Catholic liturgical chant, like all other monumental forms of art, has often suffered through the vicissitudes of taste which have beguiled even those whose official responsibilities would seem to constitute them the special custodians of this sacred treasure. Even to-day there are many clergymen and church musicians who have but a faint conception of the affluence of lovely melody and profound religious expression contained in this vast body of medieval music.

"I fear that last is a home-thrust for some of us who think the Chant suitable only for funerals and for seasons of penitence such as Lent and Advent. Is it just possible that our taste in music is questionable? that we have allowed a debased, sensational style to captivate us? Mr. Dickinson shows by

what means (p. 126) the Chant fell into disfavor and disuse. His view is not very flattering to us. He then speaks of the renewed interest in the Chant, and says:

> The tendency toward sensationalism in Church music has now begun to subside. The true ideal is seen to be in the past. Together with the new appreciation of Palestrina, Bach, and the older Anglican Church composers, the Catholic chant is coming to its rights, and an enlightened modern taste is beginning to realize the melodious beauty, the liturgic appropriateness, and the edifying power that lie in the ancient unison song.

"And now, a thousand pardons for the repeated quotations from authority, and my personal acknowledgments to Dr. Magnus for his long and serene patience."

"I suppose we must revise our standards of musical appreciation", said Father Bernard grimly, "if we are not to be like the famous juryman who wondered at the obstinacy of the other eleven. What do you think, Mr. Marks?"

"It may sound strange for me to say what I think—that modern music for the Church being so debased in respect of appropriateness, and Plain Chant being so very difficult to learn, we shall do best in having no music at all in the Church. Surely that will be going back to the simplicity of worship which the earliest ages must have witnessed. The appeal to more primitive usage, if it is to be logical, should not rest at the tenth century—it should go back to the apostolic days."

We all smiled reassuringly at the evidently petulant suggestion, save Magnus, who took the remark very seriously, and said, as he leaned forward toward Mr. Marks:

"I could show, by many familiar illustrations, that your implied disjunction is incomplete; but it is only necessary for me to recall to your mind that the Angelic Doctor—"

"Eh, what?" ejaculated Boyton, while the rest of us sat up very straight and looked very solemn—

"That the Angelic Doctor," continued Magnus severely, "has already settled the question of music in the Church. 'Laus vocalis', he remarks profoundly, 'ad hoc necessaria est ut affectus hominis provocetur in Deum. Et ideo quaecumque ad hoc utilia esse possunt, in divinas laudes congruenter as-

sumuntur. Manifestum est autem quod secundum diversas melodias sonorum animi hominum diversimode disponuntur: ut patet per Philosophum et per Boëtium. Et ideo salubriter fuit institutum ut in divinas laudes cantus assumerentur, ut animi infirmorum magis provocarentur ad devotionem."

"That settles it for you, Marks", said Boyton, trying to look very severe—an effort that nearly convulsed us in the attempt to keep down the risibilities. "And now, Magnus, the authority of St. Thomas is indisputable. Find for us in either *Summa* a valid reason for retiring, if you please; for I doubt whether the fatigue of travel and of this long discussion will have any weight with a coldly analytic mind like yours."

And sure enough, as we all rose to seek our respective rooms, Magnus was beginning to elaborate some thesis on the proper hour for going to bed.

[TO BE CONTINUED.]

SPIRITUAL CARE OF THE INSANE.

AMONG the misfortunes which wreck the life of man, whether through his own fault or not, there is none so much dreaded as the complete loss of reason. Many persons would rather die than become insane; and the real or fancied approach of madness has driven strong men to self-destruction. Under the sway of insanity a man can no longer exercise his free will; he becomes irresponsible; he is incapable of atoning for the past, and of earning the rewards of virtue. In cases where insanity is complete, permanent, and incurable, the Church can only intercede for him, give him such sacraments as do not require conscious reason on the part of the recipient, leaving him for the rest to the skill of the physician and the care of Christian charity.

But fortunately insanity has its limitations. It is not always complete. A monomaniac may reason soundly and act sensibly so long as no allusion is made to the particular topic which has caused his mental distemper; when free from undue excitement, he can believe, hope, love, and perform meri-

torious actions. Again, insanity is often periodic. During the lucid intervals, the unfortunate sufferer may become aware of his condition and be tempted to despair, but he may also perform acts of sublime resignation. It is then that he may long for the priest to receive the outpouring of his sorrow, for a priestly hand to direct his steps toward his heavenly Father's Kingdom.

The dread disease does not always break out suddenly and overwhelm its victim at once: often it is brought on gradually by overwork, affliction, anxiety, or by physical changes to which the human system is subject. The priest is often the first person to read the symptoms of an approaching crisis; to him are confided secrets which are imparted to no other human being. When he begins to observe those fixed ideas, those hallucinations, those absurd scruples which forebode a darkening of reason, let him not attempt to prove by elaborate reasoning, or to expose by ridicule the unreality of such phantoms; no! they are terribly real for the sufferer; a change of place or occupation, a reasonable amount of recreation, great patience allied to firmness on the part of the spiritual adviser, are the only remedies from which good results may be expected. If the causes of mental derangement are merely physical, and the patient yields ready obedience, such a treatment may avert the calamity. If the cause is partly physical (and such is usually the case), let the confessor advise, and if necessary enjoin, recourse to a competent and conscientious physician. Often a complete cure will reward the combined efforts of the physician and of the priest. But the skill of man is easily baffled. The better to illustrate the manner of dealing with these unfortunate sufferers, let us follow them to some asylum provided for their care either by the State or by private charity. In all well-conducted institutions for the insane, and in this country most of such institutions are conducted on true scientific principles, the inmates are separated into groups occupying different wards; though sometimes they have, as in some luxuriously appointed sanitariums, their own suite of apartments. This division and classification consider-

ably facilitate the work of the chaplain who has the spiritual care of the insane.

Let me say at once that chaplains of insane asylums should not be too young; they should have some experience in the ministry; they should enjoy a strong constitution, and be personally free from nervousness. Like the doctors, they need periodical vacations and certain suitable distractions to take their minds away from the depressing conditions which their work forces upon them, and to preserve a certain freshness of mind and body. The care of the insane is not without its special dangers. Although insanity is not, properly speaking, contagious, the repeated shocks to the nervous system which are incident to a life devoted to the care of the insane may easily cause serious neurotic disorders. If the priest takes reasonable care of his health, and knows how to temper his zeal with prudence, he will do as much good in an asylum as his brother priests accomplish in more cheerful surroundings.

Few of the inmates in the average asylum are insane at all times and on all subjects. Many of them have their periods of lunacy during which they try severely the skill of the doctors and the temper of the nurses. But in the intervals between the paroxysms, they may be so perfectly rational as to create the impression that they are completely cured. Nobody but an expert can say whether the cure be permanent or not, and even experts are sometimes deceived. Whilst one can never accept as true the stories told by the insane themselves, without subjecting their statements to a searching scrutiny and to a comparison with actual facts, duly verified, it is nevertheless true that the victims of periodic madness have also periods of perfect sanity when they are wholly trustworthy. The case of Mary Lamb, mentioned some time ago in the REVIEW by a prominent writer on this subject, is a typical one. Let me recall here the details in the very words of her celebrated brother, Charles Lamb, who gave up almost all his prospects in life to take care of his sister. Thus he wrote to Coleridge in a letter dated 27 September, 1796:

My dearest friend, . . . the public newspapers, by this time, may have informed you of the dreadful calamity that has fallen upon our family. . . . My poor, dear, dearest sister, in a fit of insanity, has been the death of her own mother. I was at hand only time enough to snatch the knife out of her grasp. She is at present in a madhouse. . . . My poor father was slightly wounded. . . . I charge you, don't think of coming to see me. Write. I will not see you if you come. God Almighty love you and all of us.—C. LAMB.

When in good health, Mary Lamb was gentle, considerate, and extremely intelligent. She performed all the duties that could make the home of her brother comfortable and happy; but, alas! the shadow of a periodically recurring calamity was always before them. We owe the following particulars to Sir. T. N. Talfourd: "When they [the Lambs] venture to take a journey, a strait-waistcost, carefully packed by Miss Lamb herself, was their constant companion. On one occasion Mr. Charles Lloyd met them pacing together a little footpath in Hoxton field, both weeping bitterly, and found on joining them, that they were taking their solemn way to the accustomed asylum." Who could entertain the thought that poor sorrowful, but resigned, Mary could not in her lucid moments perform acts of heroic virtue? [1]

With regard to monomaniacs, or to those who are the victims of certain definite hallucinations, they are sometimes perfectly rational, and even remarkably intelligent, provided that the unfortunate topics which rouse them to madness be carefully avoided. It is my firm belief that more than half of the inmates of the average insane asylum are capable of making a good confession. It may happen that without warning they themselves will mention the maddening topics, but then a sharp turn of the attention by some abrupt question or some other unexpected act giving a new direction to their thoughts, will usually bring them back to the normal condition of mind. When the confessor is satisfied that his penitent is

[1] *My Friends and Acquaintances*, by P. G. Patmore, Vol. I, pp. 74-75 and 76.

perfectly sane for the time being, there seems to be no reason why Holy Communion should be withheld. When it can be granted, no remedy devised by man can compare with it in soothing influence. It is always, of course, necessary to leave some discretion, and to give some directions, to the nurses, for an unsettled mind may be perfectly calm in the evening and completely disordered the very next morning.

It need hardly be said that patients that are, for the time at least, in the proper state of mind, can assist at the services of the Church. It is essential, however, that the devotions be short and attractive. A sermon exceeding ten or fifteen minutes is out of place. Persons whose minds are unsettled cannot steadily fix their attention on any serious subject. Should any one of the insane interrupt the preacher by either approving or disapproving the sentiments expressed, it is best to pay no attention whatever to the incident, but to go on with the instruction. As a rule the nurses or the orderlies know what to do and how to calm or remove the impromptu orator without causing any serious disturbance. If a priest find himself unable to control his nerves, let him confine his care to sane persons; for excitement of any kind spreads like wild-fire among neurotic patients. In asylums where patients of both sexes are cared for, they should be separately instructed and ministered to, that is to say, the men and women should not be in the church at the same time. It is much better to have two different services, or services on alternate days, or alternate Sundays. With these reservations, the insane should be treated by the priest precisely as if he did not know that they are insane. He will find no difficulty in making them recite the beads, and other similar prayers; and it is usually well to occupy them in this way, since they often pray with great devotion, and prayer benefits them both spiritually and temporally.

I should say a word, separately, of those patients who are completely, permanently, or violently insane. Even these are not entirely withdrawn from the beneficial influence and spiritual ministrations of the priest. It is a consoling observa-

tion made by men who have devoted their lives to the care of the insane, that very often before death there is a period of perfect or almost perfect sanity. Whether this is due solely to a merciful interposition of Providence, or how far it is the result of physical causes, we need not inquire into; but the fact is well known by those who have attended the death-beds of the insane. The period of sanity may not last long, hence the necessity of attending promptly in such cases. I may cite but one instance to exemplify the importance of answering such calls immediately. An old Hebrew woman in one of our Eastern asylums had often asked the nurse to have her christened, because she wanted to die a Christian. As the woman was not sick at the time, but manifestly out of her mind, very little attention had been paid to her words. But one night she felt very ill, and renewed her request with great insistence. The chaplain was called at midnight, and answered at once. He found the sick woman perfectly conscious and perfectly rational. She expressed her desire in the most calm and deliberate manner, answered all the questions with perfect composure, repeated all the prayers which were suggested to her by the chaplain, and received baptism with great devotion. Two hours later she had departed this life and exchanged the gloom of the asylum for the glory of heaven.

The priest should not confine his ministry to attending calls to the sick-bed. All the wards should be visited by him, so as to familiarize himself with the character of the patients and to let them know him, so that they may recognize his countenance as that of a friend. A physician who was in the habit of attending the very worst class of insane patients used to beg the chaplain to multiply his visits, because, as he said to the writer, these visits had a soothing influence on the poor demented creatures. But it is never prudent to venture alone among a number of insane persons, especially of the violent type. The attendants should accompany the priest or be close at hand. Should any of the patients show a desire to be aggressive, it would be folly to run away. The proper way is to face the person and let the attendants take care of him or

her. Very little trust can be put in personal magnetism by which some persons believe they may subdue weak minds. I have known a superintendent, who thought he could do so with impunity, to be compelled to retire ingloriously, bearing the imprint of nails rudely traced on his countenance.

It is of the utmost importance that in the performance of his trying functions the chaplain should act in perfect accord with the medical authorities placed in charge of the patients. Insanity is due partly to physical, partly to moral causes, and requires appropriate remedies of two kinds. The priest is not necessarily an adept in what they call *psychiatry,* nor is a physician expected to be a guide in spiritual matters. To obtain the best results both moral and physical means must properly combine. As a rule, medical men are more than willing to avail themselves of the means which the presence of a priest affords to render their ministrations more successful. On the other hand, it may happen that a prejudiced physician will seriously hamper the work of the priest. In that event, patience and a prudent unobtrusive adherence to duty will be the only weapon with which a priest may counteract such opposition, and as a rule they will almost always conquer prejudices and win *at least* a respectful sympathy. The greatest amount of good can only be secured by a hearty mutual coöperation on the part of the doctor and the priest.

R. J. H.

THE TRUE SITE OF CALVARY AND THE HOLY SEPULCHRE.

(*Concluded.*)

III.

Is There Anything Decisive Known About the Ancient Topography of Jerusalem that Would Render the Foregoing Conclusions Worthless?

What strikes the most casual observer at Jerusalem is, that the Holy Sepulchre Basilica is far within the walls. It is reached through long narrow, dingy bazaars that create in the stranger an unhealthy feeling, an actual loathing for the lack

of cleanliness and the absence of a sense of propriety so characteristic of the Moslem and the Jew. How can a basilica so situated meet the Gospel requirements? If we have here the genuine Holy Sepulchre and Calvary, why do we read in the Epistle to the Hebrews that Christ suffered "without the gate?" [96] Where is "the garden" [97] of Joseph of Arimathea? Where is the road leading into the country? [98] Why have we been taught from infancy that the Crucifixion took place "near the city," [99] if it occurred in the very heart of the city?

Nothing is more natural than these exclamations of surprise. The first trace of them is found in the itinerary of St. Willibald (eighth century); but it is only within the last seventy-five years that they have given rise to long and oft-times bitter controversy. The credulous are still contented to think like St. Willibald that "the place that is called Calvary, was at first outside Jerusalem, but Helena," or some one else—it matters little who—"put the place inside Jerusalem." [100] Certain original thinkers go to the other extreme and not only deny the genuineness of the sites, but also doubt the possibility, either present or future, of identifying them.[101] A large number of Anglicans, refraining from this extreme, have suggested other sites outside the present walls. Girdler Worrall would locate the places south of the city, but only by way of hypothesis.[102] The majority would place them on the north. Cannon Gell suggests the neighborhood of the Tombs of the Kings, ten minutes' walk north of the Damascus Gate." [103] Capt. Conder favors the most popular site of all, that which now bears the name of Gordon's Calvary, owing to a mystic argument in its favor that Gen. Gordon evolved. It is three minutes' walk from the walls.

[96] Hebr. 13: 12.

[97] Jno. 19: 41.

[98] Mk. 15: 21; Lk. 23: 26.

[99] Jno. 19: 20.

[100] Tabler: *Descriptiones Terrae Sanctae*, p. 29.

[101] *Cfr.* Fergusson: *The Holy Sepulchre.* Robinson and Dr. Breen: *op. citata.*

[102] *Q. S.*, 1885, p. 138.

[103] *Q. S.*—On the site of the Holy Sepulchre—1901, pp. 299 ff.

It might be well to relieve ourselves of these obstacles before proceeding further. The defenders of the first two sites are so few in number that they merit little attention. The general argument to be urged against all three will be enough for those two, namely, that there is not a shred of historical proof for any one of them. They meet indeed the Gospel requirements of being "outside the city" and "nigh to the city" —though here Canon Gell's theory becomes dubious; yet these two conditions may be verified in a hundred different places near any of the walls.

It is Gordon's Calvary that is to be dealt with particularly. The "facts" that induced Conder to accept this theory, after he had rejected the traditional site, are thus summed up.[104]

1. "The tradition of the Jews is more reliable, perhaps, than any Byzantine tradition."

The Jews recognize Gordon's Calvary as the ancient "place of stoning." That the protomartyr St. Stephen was put to death near by is confirmation.

Respecting the Jewish tradition, our response must be *ad hominem*. During two entire centuries (135-325 A. D.) the Jews were in absolute banishment from the Holy City. Merely to approach the pagan Aelia would have cost one his head. The Christians, on the contrary, were settled in the city throughout this period. Which, then, had the better opportunity to remember, the Jews, "the place of stoning," or the Christians, the Holy Sepulchre? If the Jews merit credence, *a fortiori* do the Christians. Yet, granting the Jewish tradition, and the force of the argument from St. Stephen's martyrdom, it does not follow that the "place of stoning" was the place set apart for crucifixion. True, those who were stoned may have been crucified afterwards, yet crucifixion was generally regarded as a distinct penalty.

What is more, there is no available proof that the Jews had a determinate place for crucifying. This is where Dr. Breen again errs, in wrongly taking the existence of such a place for

[104] *Quar. St.*, 1883, p. 74.

granted. But, even though there were, it must not be ignored that the Romans, who put our Lord to death, would not feel bound to perform the execution there. Through hatred for the Jews, the foreigners are known to have crucified at times in the public streets.[105]

2. "A Jewish tomb exists nigh to the knoll. This sepulchre would seem to have stood by itself in the gardens which we know existed north of Jerusalem." (5 Wars, II, 2).

Conder wrote these words in 1883. Two years later a large and handsome hypogeum containing Jewish tombs, was discovered on the property belonging to the Dominican Fathers, where they have rebuilt the Basilica of St. Stpehen;[106] and more recently other tombs have been unearthed nearer the Damascus gate. In a word, the sepulchre that was originally thought to stand "by itself" is one of a series, interrupted occasionally, but beginning near the Damascus Gate, if not within the city, and extending as far as the Tombs of the Kings.

Yet the pious Anglican who comes to Jerusalem to sing Psalms at Gordon's Tomb, or better the "Garden Tomb," as Sanday suggests, heeds little these, the strongest, arguments in its favor. They see at the place only a natural Calvary, i. e. a place of a skull, for that is what the term means.[107] Gordon once spoke of the place as "Skull Hill," because of its natural contour. Although agreeing with Conder in his conclusions, Gordon regarded the principal reasons of this archeologist as "fanciful." He says: "I pass by the fact of the tradition of 'the place of stoning,' of the precipice, of the tradition of its being the place where Jeremiah wrote the lamentations—or the particularly suitable entourage of the place,

[105] Sanday, *Sacred Sites*, etc., p. 69. See also Wilson, *Q. S.*, 1902, p. 145.

[106] *Rev. Archéologique*, 1888; Lagrange, *St. Etienne et Son Sanct. à Jér.*, pp. 112 ff.

[107] *Cfr.* Matt. 27: 33; Mk. 15: 22; Lk. 23: 33; Jno. 19: 17. We allow to pass the opinion at first embraced by Henry A. Harper, which was in favor of a knoll overlooking the Valley of Jehoshaphat. Harper was converted to Conder's belief principally because the latter's identification was on the road "leading to the country," *i. e.*, to Samaria, Galilee, etc. *Cfr. Q. S.*, 1883, p. 148.

for these things may be fanciful. I also will not hold to the fact that in the twelfth century St. Stephen's Church was at the Damascus Gate, outside,[108] and that St. Stephen was stoned nine months after our Lord's Crucifixion, and that it is unlikely that the Jews would have two places of execution in nine months.

"And I will mention the more fanciful view that the mention of Skull in each of the four Gospels is a call to attention." [109]

Then follows the mystic reasoning. The little knoll is the skull of a complete figure. Jerusalem itself is the body. The Cotton Grotto, or Royal Quarries, under the north central section of the city, forms the chest. A conduit near by is the esophagus,—" and if you are venturesome," adds the enthusiastic General, " you will carry out the analogy further." It is a verse in Leviticus that leads to all this. The type should be immolated " north " of the altar.[110] Therefore the antitype as well. And Leviticus should be understood in the light of Isaias. " I have spread forth my hands all the day to an unbelieving people." [111] Put the arms and the hands on this figure, " a cross on that line " that connects the skull and the body, and that cross-line will embrace all the city and Mount of Olives."

It is a pious enthusiasm that is here in operation, and its vibrations are yet felt and will perhaps be felt for a long time to come by warm partisans otherwise ill-informed.

An enthusiasm of this kind cannot be expected to work according to rule, and to-day the most ardent admirers of Gordon and his theory are often ignorant of the theory itself. They see in Skull Hill not the head of a monstrous body, but a naturally bald pate with a Moslem cemetery on top.

[108] Position of St. Stephen's outside of the Damascus Gate is established by a chart of 1170 A. D. or thereabouts, p. 84. The Damascus Gate was at that time called St. Stephen's Gate. See *St. Étienne et Son Sanctuaire à Jér.*

[109] *Q. S.*, 1885, pp. 79 ff.

[110] Lev. 1: 11.

[111] Is. 65: 2.

Others go around to the side and see two huge eyes with a nose between. A few have probed the surface somewhat and found remains of Constantine's basilica. Companions part at the door of the tomb. One goes in and the other remains outside, to see if they have to stoop to see each other. At first they fail, but the one within sees the cause. It is too dark. So he throws his coat aside, and the companion without immediately beholds his white shirt. Thereupon is verified the verse of St. John (20:5): "And when he stooped down, he saw the linen cloths lying." Indeed Mr. Hugh Price Hughes is so convinced of the genuineness of the place that he writes: "For a space I lay there flat on my back." [112]

We have not devoted so much attention to Gordon's Calvary, for the sake of refuting it. Let it be taken for what it is worth. It might satisfy the curious-minded, however, to know that the stones on the hill are those of two old mosques, that the bald top was not the original shape, that the eyes and the nose are the result of quarrying a few centuries ago, and that it is only from *made* earth that it is necessary "to stoop" in order to see into the tomb. Were this accumulation removed so as to leave only the ancient level, one could not see "where the body was laid" from without, unless he had a ladder, as Canon McColl rightly tells us with the approbation of Dr. Schick.

What is of interest here is the lesson to be drawn from this production of popular imagination in the advanced nineteenth and twentieth centuries. It is a *requiescat in pace* that sober-minded Anglicans pronounce over Gordon and his theory. The more intelligent partisans of the rival Calvary fall back on Conder's argument; but the fact remains that it was Gordon who identified it, and who was one of its most zealous defenders.

The matter serves to illustrate the following points:

1. We cannot be too sure about the origin of names. We now hear of Gordon's Tomb as well as of Gordon's Calvary;

[112] See *Q. S.*, 1901, p. 282.

and it is certain that the rival sepulchre was not known to Gordon.[113] For this reason, it might be unwise to insist too strongly on the origin of the name Golgotha, or Calvary. It might have arisen from the shape of the protuberance, from executions that occurred there either regularly or at intervals, or finally from the old tradition that Adam was buried there. If we are to have recourse to the Fathers, the last explanation is the only one to be found with anything like unanimous approval. Sir Charles Wilson is inclined to trace the origin of this tradition back to Jewish sources.[114] The tradition survives. Its best expression is the skull and the cross-bones at the base of the crosses and crucifixes. That the tradition is absurd is not enough to disprove the origin of the name. Popular attribution of this kind does not follow the rules of logic.

2. If the more intelligent defendants of the new sites discern always between what they judge to be sound and what is purely imaginary in the popular beliefs that have grown up around them, why should not the defenders of the old site do so as well? We have more to fall back on than they have.

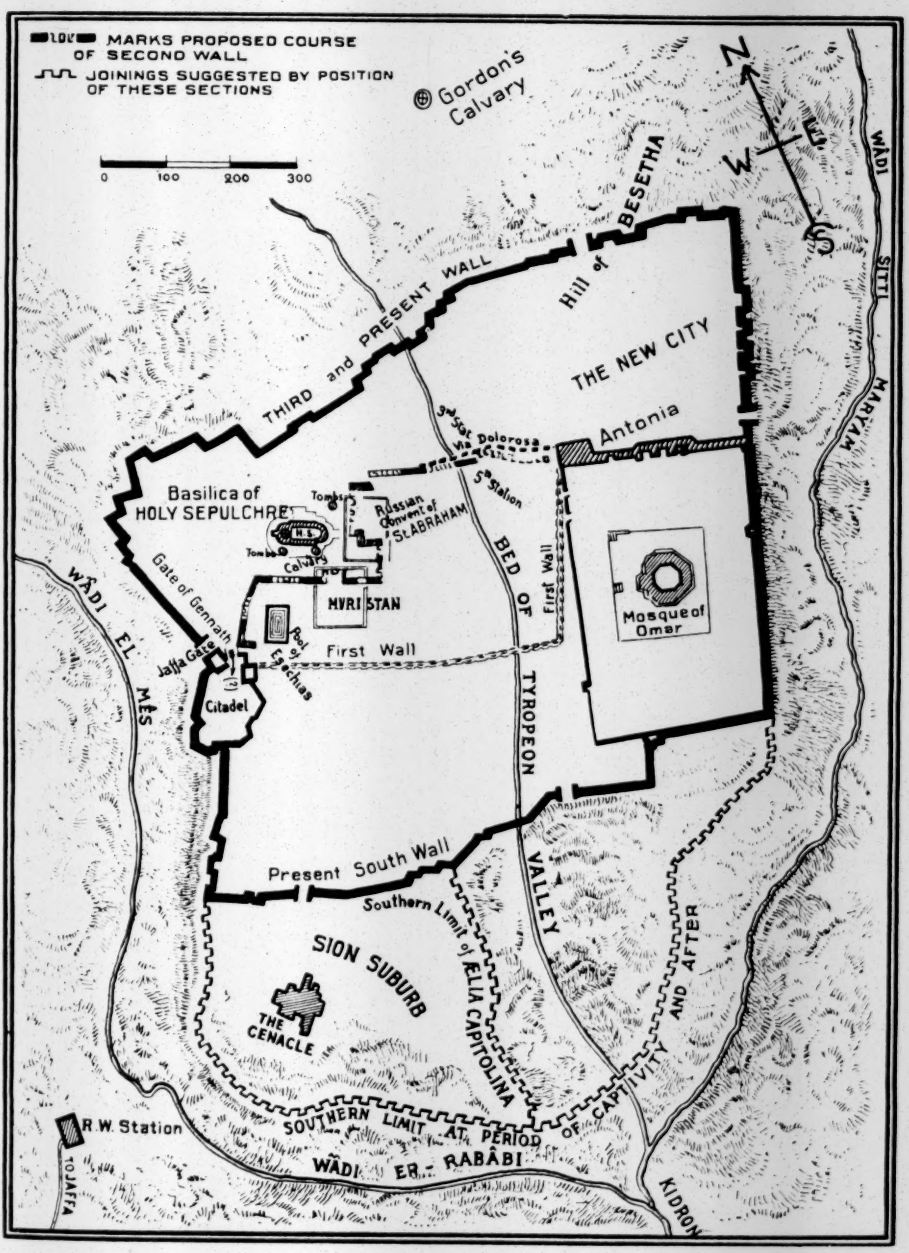
3. If the Gordon school or any other attached to new theories vindicate their honor by disavowing any prejudice against the old sites, it does not follow that the defenders of the latter must abandon well-established and long-cherished traditions in order to show a liberal spirit, or that, if they succeed in giving new aspects to the old truths without changing them substantially, they are guided by preconceptions and stubborn resistance. The charge is sometimes made, though it comes from quarters that are not to be feared.

We must now go to the heart of the question. It is incumbent upon us to show a lack of proof that the traditional Calvary and Holy Sepulchre were within the city limits in the time of our Lord.

Overlooking for the present the force of tradition, which indeed is so strong as to give rise to a favorable presumption

[113] See Sanday, *S. S.*, p. 68.

[114] *Q. S.*, 1902, pp. 67 ff.



Outline of Jerusalem, showing Approximately the Course of the Ancient Walls, prepared for a Study of the Second Wall

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AUGUST, 1907

bordering on certitude, it is agreed that Jewish burial was not permitted in the city proper. The only known exemptions from this law were peculiar to the kings. Now in the immediate vicinity of the Holy Sepulchre are several other tombs that are unmistakably Jewish. The presence of these tombs where they are is as difficult to explain as that of the Sepulchre itself, for they too are within the present city walls.

Captain Conder has suggested that the so-called "tomb of Nicodemus, immediately west of the traditional Holy Sepulchre, is the monument of the kings of Juda, including the tombs of David and Solomon, and existed as such at the time of the Crucifixion." [115]

Yet if we are to insist upon the Biblical record in placing the Royal Tombs within the ancient city, we must locate them much farther southward, on that part of the eastern ridge called Ophel. The original city of Jebus, afterwards the "city of David" was there situated,[116] and recent excavations have shown that, if Jebus bore any proportion whatever to the other Canaanite villages, even though it were the largest of them all, it could not in those early times have spread across the valley and so far northward as to enclose the Holy Sepulchre.[117] Indeed, had it done so, the ancient city would have equalled the modern one in size, for what Jerusalem has gained on the north,[118] has been cut off on the south.

Moreover, the discovery of another tomb north of the "Prison of Christ" two years after the publication of this theory, shows its insufficiency.[119]

This is, therefore, an extrinsic reason why we should maintain that until the northern limits of the Holy City in the time

[115] *Q. S.*, 1883, p. 73. Conder's *Handbook to the Bible*, p. 341, 3d ed.

[116] Lagrange, *Rev. Bib.*, I, 1, pp. 31-38.

[117] Vincent, *Rev. Bib.*, 1906, p. 63 and plans.

[118] We do not take into account the extensive Jewish suburb that has sprung up so rapidly in very recent years.

[119] For description, see Vincent, *Rev. Bib.*, 1902, pp. 22-23. "Thanks to this discovery," wrote Dr. Schick, "the important fact is well established for the future that there were really tombs in this region at the Jewish epoch."—*Ibid.*

of our Lord shall be known with certainty to have embraced the site of the basilica of the Holy Sepulchre, the historical data already adduced should enjoy a demonstrative force.

Curiously enough, recent studies and researches in and about Jerusalem go to bear out this contention. Josephus tells us of three walls by which "Jerusalem was fortified . . . on such parts as were not encompassed with impassable valleys," that is to say, on the north. The last and outermost of these walls was built by Herod Agrippa, ten or twelve years after the death of our Lord. It certainly included the Holy Sepulchre. It is generally conceded that this third wall followed with slight deviations, the course of the present wall.[120] The whole difficulty hinges on the position of the second wall, that is, the outermost wall at the time of Christ. Should it be proved definitely that this wall also included the present Holy Sepulchre, all the historical documents, real or imaginary, that might have been written from the time of the Resurrection until doomsday, would not suffice to establish the genuineness of the venerable sanctuary.

It is all important, therefore, to gain as accurate a knowledge as possible about the course of the second wall. Unfortunately, the only eye-witness who has described it is Josephus, and the items he has recorded are extremely scanty. He says: "The second wall took its beginning from that Gate which they called 'Bennath,' which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia." [121]

Josephus is so particular in describing the first and third walls, in indicating the direction they took, the principal towers, places, and buildings along which they passed, their angles, junctions, and the rest, that one is at first struck by the contrast. Why such meagre intelligence about the second wall? May it not be that the second wall was comparatively unimportant, that the principal places or constructions con-

[120] Some authorities place it farther north.

[121] Whiston's Trans. *Wars*, V, IV, § 11.

nected with it were the towers at its extremities? And why say that this wall "*only* encompassed the northern quarter," if the northern quarter were extensive? The adjunct "only" would otherwise seem uncalled for.

Before pressing this matter further, it is necessary to add somewhat to the topographical data given in the first section of this study. The Gate Gennath is generally admitted to have been near the tower Hippicus, which is not far from the Jaffa Gate. The Antonia was a fortress that touched on the Temple area near its north-west angle. The Tyropeon Valley thus passed between them. Bezetha (containing Gordon's Calvary and Tomb), which will come in for collateral consideration, is the hill that takes its rise directly north of the Temple platform. It was formerly separated from the latter and consequently from the Antonia by an immense ditch now filled up, over which the present Via Dolorosa passes. There is no doubt that this ditch ran along the outer side of the wall, for it was made for purposes of defence.[122] This fact, however, does not warrant one in condemning too rigorously the Way of the Cross. The city is so densely built in this section that for those who hold that the Judgment of Christ took place near the Antonia, the present stations are distributed as near as possible to the path our Saviour must have trod.

When Robinson undertook to trace the course of the second wall, the first problem he proposed to himself was the following: If the second wall passed in a straight line between the given points, would the Holy Sepulchre have been excluded? The painstaking traveller went up into the towers. He scanned the city from Hippicus to the Antonia and from the Antonia to Hippicus, and the Holy Sepulchre stood always at a safe distance on the north. But the reservoir, or "Pool of Ezechias," was also on the north, and it is an indisputable fact that the reservoir stood within the ancient city.

Two alternatives were left. The wall crossed the present city

[122] Josephus: *ibid.* *Q. S.*, 1902, p. 283.

area either in zigzag fashion or "in a curve." The latter appeared the preferable hypothesis, because Josephus says that the wall *encompassed* (κυκλούμενον) the northern quarter. Thus the Holy Sepulchre must have been included, and the traditional course is lost.[123] This view, in Canon Tristram's phrase, "seems to be in accordance with history and topography."[124] But let us see.

It is quite true that Josephus uses the word "encompassed;" but has a limit to be *circular* in order to *encompass* a given place? Popular usage is far from being so restrictive. In any case Josephus was hardly so precise. The Jewish historian was not a critical topographer. It is often difficult to locate certain natural phenomena he describes, such as the position of certain hills, the configuration of the soil, and the like, that have undergone comparatively little change since his time. Is it not therefore unwise to insist upon a strictly etymological use of a certain word in a given case, when we know that the writer was otherwise addicted to looseness of expression and inaccuracy of detail? What is more, Josephus employs this same term in connexion with the east, west, and south sides of the city, which, he says, are "encompassed (ἐκυκλοῦτο) with impassable valleys." Now these walls, in the time of Josephus, went almost in a bee-line from one extremity to the other, a fact that shows the error there would be in ascribing to Josephus a greater accuracy than popular usage demands.

That the size of the ancient city would be considerably reduced in any other supposition is an argument devoid of the force that its authors attach to it. No one objects to the smallness of the city as contained within the first wall. Yet the second wall embraced "*only* the northern quarter." It left the first wall at Gennath. It joined it again at the Antonia.

[123] *Bib. Res.*, I, pp. 312, 313 and 410. See also Dr. Wilson, who speaks in Robinson's hypothesis. *Lands of the Bible*, I, p. 437, cited by Dr. Breen, *op. cit.*, p. 461. But we shall give Wilson's personal opinion presently. *Cfr.* Conder, *Q. S.*, 1883, p. 73.

[124] *Topogr. of the Holy Land*, p. 137.

Now the "quarters" of Jerusalem, always well defined, are small; and judging from that standpoint, there is no objection to running the second wall as near the first as convenience would permit. Again the second wall was almost as ancient as the first, and when it was built, it was in all probability designed merely to atone for weak points in the interior wall.

But these considerations may be left aside for the moment. What really staggers the uninitiated is the remembrance that the Jews came annually to Jerusalem by hundreds of thousands to celebrate the Pasch, and all must have lodged in the city; and again, the fabulous number of Jews that were in the city during the siege. Josephus calculated them at over a million.[125]

All this may be gathered without the slightest compromise. The condition of a city during a siege is an abnormal criterion. It is not a factor to be reckoned with. If Jerusalem contained such a vast number at such a critical moment, they were mostly strangers and, as Whiston observes, they were "cooped up in the city as in a prison." As for the annual feast of the Passover, it is far from being settled that the immense host lodged in the city, though a mere glance at Hebrew quarters and colonies in America would show that hiving of this nature was neither absurd nor impossible.

What really touches the point here is, *not* what social and religious customs would seem to dictate as desirable at that late period, but what the political *status* of the population required *when the wall was built.* The period which merits attention is that of Nehemias, not that of Christ. It was Nehemias who restored the second wall. The difficulties that attended its reconstruction, the interference of the Samaritans, the reluctance of many of the Jews to repeople and defend the city after the Captivity, are the only features to be dealt with. Were we to go back five centuries and a half in America's history, what would be left? Yet this is just the length of

[125] *Wars*, VIII, 1; XJII, 7; VI, IX, 3; and notes in Whiston's translation.

time that must be subtracted from the history of Jerusalem before the date of the Crucifixion, if we are to consider merely the suitableness of the second wall. Certainly, the city did not need to be of great extent in those times, and even though it were notably curtailed on the north, it embraced an area corresponding to this loss on the south. The ancient city embraced the Zion suburb as well as the whole of Ophel. This is what new and enthusiastic partisans of rival Calvaries overlook.

The last objection urged by Robinson and patronized by Capt. Conder [126] is, that "no military man could for a moment admit that the second wall ran down into the deep Tyropeon Valley, instead of occupying the saddle to the west." Its defenders would be at too great a disadvantage, for the ground rises from the wall outward.

To this Sir Charles Wilson, a member of the Survey with Captain Conder, and who made a close and exhaustive study on the spot, of all theories proposed, and who compared them with his competent observations made elsewhere, seems to furnish an adequate reply. He says: "The view that a wall excluding the church would have a faulty trace is hardly to the point. There are several Greek towns in Asia Minor where the city walls or parts of them are quite as badly traced according to modern ideas. In ancient times the acropolis was the principal defence, the city wall was often weak." [127]

No one surely claims for the Hebrews an art and skill in the construction of ramparts superior to that of the Greeks.

These considerations make it evident that there is nothing to prevent a placing of the second wall south of the Holy Sepulchre, until the adversaries of this system succeed in finding definite traces of it on the north.

Up to the present all research in the latter section of Jerusalem has been fruitless, while certain welcome discoveries of old Jewish masonry east of the basilica tend to show that the

[126] *Q. S.*, 1883, p. 73.

[127] *Q. S.*, 1903, p. 247, note 1.

course of the wall was all that can be desired by those who defend the traditional opinion.

It is to these discoveries that Dr. Breen alludes in a strange tone. He says of M. Legendre: "In some places only two or three of the great stones lie together. It seems to us that the preconceived determination to defend the present site of the Holy Sepulchre has led him to give more importance to these ruins than they deserve. It has been found that excavations in any part of Jerusalem will reveal similar gigantic ruins." [128]

Indeed, it is not the number, nor the fewness, of stones that facilitates or prevents their identification, but rather the workmanship that they exhibit. Besides, in the particular discoveries to which reference has been made, there have been brought to light not only "two or three" stones, but large masses of peculiarly-cut stone about which archeologists alone are capable of passing judgment. These remains are seen in the Russian Convent of St. Abraham, about 120 yards east of the Holy Sepulchre (discov. in 1882-1883), and in the Muristan (disc. 1893), which is at a still greater distance on the south and south-east. The stones are not always in position. Those in the Muristan were supported by ruins ten feet in depth. Yet enough of them are in place to indicate with a strong degree of probability, the position and direction of an ancient Jewish wall, comparable only to the massive ramparts that still hem in the city at several places, and which uncontrovertibly antedate the Christian era.

When these exceptional finds occurred, Drs. Guthe and Schick at once pronounced them to be the ruins of the second wall. The opinion of Dr. Schick is particularly valuable, for at that time he had passed over forty years in the Holy City, all of which period he had devoted to the study of local archeology and architecture. A German Protestant by birth, he had for many years repudiated the traditional site of the Holy Sepulchre, but the appearance of Jewish masonry on

[128] *Op. cit.*, p. 461.

such an extensive scale at these places made him from that moment to the day of his death a convert and stanch adherent.

Among eminent Catholic authorities whose views coincide with those of Dr. Schick ranks a savant who has personally investigated the ruins, the Rev. M. J. Lagrange, O. P. He has spent many years in Jerusalem and has shown an uncommon interest in whatever pertains to the topography of the Holy City and the authenticity of the sanctuaries. Needless to say, the same view obtains at the "École Biblique de St. Étienne." It has met its best expression so far from the pen of the Rev. Hugh Vincent, O. P., Professor of Palestinian Archeology at that institution.[129]

Taking these authorities as a basis, the old wall should be thus reconstructed: The masses of wall still in place should be prolonged in the directions indicated by their actual position and should be joined with certain other fragments on either side. The result arrived at is a continuous though angular line extending from the Tower of Hippicus (Gennath) N. E. N. to the Greek University, thence directly eastward to the Muristan, thence northward through the Convent of St. Abraham, where are found the threshold of one of the city gates and a large mass of wall resting on a base of natural rock. Then continuing a short distance beyond the convent, the line takes an E. N. E. direction indicated by two fragments of wall near the Via Dolorosa, and finally, after making a double turn, slightly N. W. N. and then E. N. E., at the fifth and third stations respectively, it joins the Antonia. The weakest part of this wall would be near Calvary and the Holy Sepulchre. But all along the part that lies east of the Sepulchre a great deal of quarrying was done in Roman and Christian times. Moreover a series of cisterns has been found there. It is suggested that there was formerly a ditch along this part of the wall, except at one particular point, and that explains why the place was selected for cisterns and quarries after the erection of the third wall. In that case the second wall would not have been so weak as is sometimes represented.

[129] *Rev. Bib.*, Janvier, 1902; La Deuxième Enceinte de Jérusalem.

This theory is in strict conformity with Josephus, and it places the Holy Sepulchre outside the city. It has strong supporters, even among Protestants. It has already been introduced into several recent guide-books, charts, and plans of the Holy City.

The chief objections that may be urged against it are set forth to advantage by Dr. Breen, as against M. Legendre, an upholder of the theory.[180] I state them briefly and reply to them.

1. The angle of the Muristan is too "vast;" and Dr. Breen adds that M. Legendre gives no reason "why this wall should make this angle." The reason for making the angle so vast is the directions indicated by the fragments of wall.

2. "There is no angle in all the walls of Jerusalem like this angle." That is true to-day, but in Aelia, Hadrian's Jerusalem, there was a much vaster angle in the south wall when the Zion suburb was excluded and Ophel left within, and that is saying nothing of the angle in the first wall. That surpassed both the other two. It is utility that determines the course of lines of defence, not symmetry.

3. "All the outer walls of Jerusalem run in a straight course." Exception should be made for the northern and particularly for the southern wall (Cfr. charts). The other two are almost straight because of their situation along deep, yawning valleys. Such environment is wanting on the north and south, though the south wall ran along a valley in Josephus' time.

Here we have another proof for the genuineness of Calvary and the Holy Sepulchre, or have we not? Some have asserted that we have. Yet eminent topographers are still divided. Against those mentioned above, Captain Conder in the Survey[181] states that "no remains" of the second wall "have yet been recognized;" while Sir Charles Wilson thinks it possible, on purely topographical grounds, to run the wall either north or south of the Holy Sepulchre. An argument based

[180] *Op. cit.*, pp. 460-461.

[181] *S. of W. Palestine*, Jerusalem, p. 96.

solely on the supposed course of the wall might appear a little "hazardous"—not so hazardous, however as are the arguments for the rival sites—for the simple reason that it falls short of absolute certainty. Once the wall is demonstrated to have followed the course suggested, the Holy Sepulchre problem will vanish; but until that time we may yield confidently to the force of tradition and take it as a consequence thereof, not as a premise, that the wall ran somewhere south of the basilica.

In this connexion it is but just to give the valuable opinions of the leading members of the Palestine Exploration Fund touching the traditional Holy Sepulchre. Captain Conder is the only one who is averse to it. His views are discarded by his co-laborers. Sir Charles Warren is illustrious for his work on "The Temple or the Tomb, giving further evidence in favor of the authenticity of the Present Site of the Holy Sepulchre."[132] M. Clermont-Ganneau, Professor of Palestinian Archeology at the Sorbonne, is convinced of the traditional sites because of the tombs near them.[133] And while Sir Charles Wilson confesses his inability to trace the wall either north or south of the Holy Sepulchre, he makes the following observation that merits attention. He speaks of the traditional site: "To my mind, one of the strongest arguments in its favor is that it was never disputed, so far as I know, in the early days either by Jews or heathen. Surely when Julian was rebuilding the Temple, and Cyril was boldly denouncing the attempt in the Church of the Holy Sepulchre, the Emperor would have indulged in one of his sneering remarks if there had been any doubt with regard to the authenticity of the sites."[134]

This recalls also the argument cited by Canon McColl from Finlay's *History of Greece* (I, App. III), although we would not like to insist upon it too much: "The Roman Ordnance

[132] London: Bentley, 1880.

[133] *Q. S.*, 1901, pp. 297-298, and Survey, Jerusalem.

[134] *Q. S.*, 1901, p. 277. See also *Q. S.*, 1903, p. 247.

Survey, especially about the time of Constantine, was so perfect that if there had been the smallest doubt about the site of Golgotha and the Holy Sepulchre, a reference to the map would settle the matter. Fields, trees, prominent objects were clearly marked on these maps, copies of which were kept in the Imperial archives in Rome, in the provincial capitals and for local use. Joseph's villa and garden would have been on the map, and certainly so famous a place as Golgotha." [135]

We might here consider our critical treatment of the subject as finished, were we not confronted with one more argument from the pen of Dr. Breen. He tells us that the vicinity of Calvary was thickly peopled at the time of the death of Christ. Consequently, the execution ordered by Pilate was impossible at that place.

We have already noted the disregard shown by the Romans for Jewish custom, which sometimes allowed them to go so far as to crucify in the public streets. But that answer is but secondary here. Whence comes the intelligence about the dense population near Calvary? From an *a fortiori* argument founded on Josephus. Dr. Breen argues thus:

> Josephus tells us that the city had grown up the hill Bezetha, or the New City [at the time the third wall was built]. Now if, a few years after Christ's crucifixion, the city had extended itself up to the northern part of Bezetha, much more was it built up about the site of the traditional Calvary, which is down toward the heart of the city. . . . It seems incredible that such a large portion of Jerusalem should have no wall.[136]

The reasoning is certainly specious. Let us see if Josephus gives ground for it. The historian in assigning the reason why the third wall was built says: "As the city grew more populous, it gradually crept beyond its walls. And those parts of it that stood north of the Temple, and joined that hill to the city, made it considerably larger, and caused the fourth hill, Bezetha, to be inhabited also.[137]

[135] *Q. S., ibid.*, 275.

[136] *Har. Exp. of the Gos.*, IV, p. 402.

[137] *Wars*, V, VI.

Elsewhere he says: "Then he [Agrippa] fortified the walls of Jerusalem, those which pertained to the new city." [188] Obviously Josephus is mentioning that part of the city that was most in need of protection, namely, that part that "made it considerably larger." Now that part, as he says manifestly, was *not* Calvary or any suburb on the western ridge, but the suburb on the eastern ridge "north of the Temple," the suburb of Bezetha. Again the New City and Bezetha are identified so that the Doctor is wrong in extending either of them over to Calvary. Moreover the "cold logic" of recently discovered facts is against him. The immediate neighborhood of Calvary has been shown to have been an ancient Jewish cemetery, and therefore there could not legally have been a human habitation within a circle of fifty cubits.

Indeed, if an *a posteriori* procedure were permitted, we might turn the proposed argument to favor the second wall. The population spread naturally up in the Bezetha direction, because the sides of the hill slope rapidly and could be easily defended. But we cannot suppose that a suburb large enough to make a new wall necessary would have sprung up within a short period. What wonder, then, if a previous wall, after having started almost directly across the city, should take a sudden bend northward as it came near the valley at the foot of the thickly populated hill? That would explain excellently a "vast angle" in the midst of it.

With this we terminate our arguments, offensive and defensive. If the former quality has been thought to predominate at times, it is not because we have written solely for the sake of attack. Our scope was rather to make known what we deem, with a profound conviction, to be solidly established views. To attain that end it was necessary to clear away whatever obstacles may have been conjured up in the minds of those interested by the partisans of opposing views.

In a word, then, we are persuaded that the Basilica of the Holy Sepulchre occupies the same site as the edifice built by Constantine, and that the latter magnificent structure stood on

[188] *Antiquities*, VII, 2.

the places of the Crucifixion and the Resurrection. History is explicit and connected since 326 A. D. Before that time there existed an unvarying tradition that extended from the divine decree to go forth from the tomb, to the imperial decree to build the church. That tradition took its rise from the unheard-of marvel of a victory over death. It could not have wavered. The history of its cradle, the Jerusalem Church, is morally without a break. The customs of the people were such as to cherish it. The interest of pilgrims was too intense to let it die out. Finally, the earliest available documents represent it as having outlived the harshest treatment, and their authors rejoice that all fraudulent designs to stifle it had been thwarted.

As a consequence, we may still ascend Calvary and kiss the socket of the Cross. We may still kneel at the tomb and behold "the place where they laid Him." And in doing so, we may be assured that we are on "holy ground," ground too holy for Gerizim, too holy for Jerusalem, too holy for ourselves, unless indeed our outward homage be but the sign of an interior adoration poured forth "in spirit and in truth."

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HISTORICAL SKETCH OF THE TEMPORAL POWER.

I.

THE FLOWING OF THE TIDE.

THE question of the Temporal Power as an integral part and expression of the independence of the Popes in the exercise of their spiritual jurisdiction over their Catholic subjects of all nations, is constantly reasserting its importance amid the religious-political upheavals of our times. The reasons for the existence of what is called Temporal Power are not always apparent to those who do not keep in mind its history. It should be remembered that the papal sovereignty in the temporal order has grown spontaneously and by a certain necessity out of the conditions of the Church as a human or-

ganism, and that it is to be judged not by abstract principles or appeals to the self-denial of the Divine Founder of the Church, but by the laws of development along perfectly just and providentially determined lines.

Viewed historically, the temporal domain of the spiritual head of the Church may be said to have its origin in the Acts of the Apostles (4:34), where we read: "For neither was there any one needy among them. For as many as were owners of land or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles." From that time on it became the policy of the Church to concentrate the administrative faculty in its head, by placing under the care of the chief of the Apostles the government of its temporalities, with a view to a more complete and perfect organization of its charities and kindred spiritual forces, whereby the spirit of community life would be strengthened. Naturally, when this disposition was once recognized on the part of the faithful, it drew from them generous gifts for the common purpose of the Mother Church, according to the judgment of the supreme ruler of that Church on earth.

The history of the Temporal Power is, then, nothing more than the chronicle of the aggregate growth of possessions lovingly and voluntarily given over for the interests of the Church and her members. These interests naturally included as a foremost necessity the permanent support of the Apostolic College, with Christ's Vicar on earth as its head. The history of Christian Rome is the history of the establishment and gradual development of the great central diocese of the Christian world; and, as in the case of other Catholic dioceses throughout all lands, the proper government of the same under the improving conditions of a later civilization entailed precisely the dispositions, with regard to temporals and titles of corporate ownership, which we find in any church society claiming to be more than a creature or servant of the State or of a faction. Just as a diocese acquires land and houses for the use of its ministers and the support of its religious and charitable works, so did the Roman See, as mistress of all the

diocesan sees and as chief administratrix of the entire ecclesiastical commonwealth, acquire domain over the papal estate.

The first to definitely endow the Roman See with the adjunct of independent government, and to acknowledge the principle of papal sovereignty, aside that of the purely secular rule of the Roman empire, was Constantine. Yet, though he undoubtedly recognized the importance of the temporal independence of the chief pastor of Christendom, whose sway was to extend over every land, east, south, north, and west, he naturally acted with the hesitation of one who feels that he was about to inaugurate a wholly new order of things against which the pagan powers, hitherto in possession, would be expected to rebel.

Gratian and Theodosius were less hesitating. The former, in A. D. 383 ordered the statue of the goddess of Victory to be unceremoniously taken out of the Roman Senate, and declared that the privileges of the Vestal Virgins were at an end. This was, indeed, a venturesome stroke, for the Vestals represented the principle of all that was sacred amid the pagan secularism of the Roman Empire, and their privileges had been up to then considered inviolable. Ten years after this, Theodosius the Great published an edict which caused the disappearance of paganism. In this decree he prohibited persons from frequenting pagan temples, and added to it by preaching to the indignant Roman Senators a sermon on the glories of the Christian faith. These measures, however, were rendered nearly futile through the over-zealous exertions of neophytes whose influence was disproportionate to their practical foresight, and who created needless hostility by their arrogant assumptions against the pagan faction, who felt it their duty to retaliate. It was in vain that St. Ambrose and St. John Chrysostom, together with St. Augustine, cried out against this misdirected zeal.

It was only to be expected that for a considerable period after the establishment of the spiritual independence of the Popes the emperors, although anxious for the spread of Christianity, did not actually wish to see the Pontiffs assume power

to rule in the purely temporal domain. They were not willing to occupy a second place as masters of the empire, and took occasion to assert their separate and superior rights in all that concerned the affairs of the realm. It was not until after the lapse of three centuries from the time of Theodosius the Great, that we find the notion of a clearly defined temporal power combined with the idea of the independence of the papacy. Nevertheless, in the interval, this power, as we know it in after ages, was being slowly formed; and that not by plotting or striving on the part of the Popes, but by the most commonplace necessity of events. During that time gifts were continually flowing in on the "white shepherd of Christendom." "These gifts," says Fleury, "were not merely vases of gold and silver, but houses in Rome and lands in the country, in the different provinces of the Empire, as well as in Italy." Such donations of land were made in (besides the various parts of Italy) France, Spain, Corsica, Sardinia, Sicily, and even in Africa. And the gifts were by no means small; they often consisted of large patrimonies which yielded considerable revenues. But at the same time there was nothing attached to them that shadowed in the least any other power than the ordinary rights accruing to landed-estate ownership, meant to safeguard the spiritual rights and privileges of the Pontiffs. Indeed it was solely with the idea of adding to the means for the Pontiff's support that many of the faithful gave over to him their estates. The rise of the civil authority and the temporal sovereignty of the Pope were logical developments of this system.

History portrays for us the wild and savage hordes of Huns and Vandals rushing over Europe like the destroying waters of a raging flood, leaving death and destruction in their trail. City after city fell before them and was laid in ashes, until at last the Romans saw the country outside the walls of their own city swarming with the hosts of those undaunted and unsparing warriors. The Huns under Attila had passed in continuous triumph through Germany and Gaul, laying waste everything before them. After suffering a defeat from the

Visigoths at Chalons-sur-Marne, in A. D. 451, Attila turned the head of his army toward Italy. The next year found him devastating the Italian cities as he advanced southward to Rome. Hearing of his advance, Leo the Great, the first Pope of the name, set out from the city and met him some distance north of Mantua, on the banks of the Mincio. To the remonstrance of the Pope, Attila yielded and promised to withdraw from Italy. He passed beyond the Alps, and in the following year, 453, he died. The Pope was not, however, equally successful when the Vandals, headed by Genseric, poured in upon Rome in 455. The cause of this partial failure was the rabid Arianism of Genseric, who had fiercely persecuted the Church in Africa. He was possessed of all the bitterness and hatred of the Arian faction leaders, and, considering this, Rome may be deemed fortunate to have been spared the wholesale bloodshed in Rome which seemed imminent. But the city itself was not spared, for the Vandals plundered it and burnt most of the churches and principal buildings to satisfy their rapacity for booty. The part played by St. Leo on these occasions clearly demonstrates that even at that early date the Pope was regarded as the chief representative of the Roman people. On him they looked as their special protector, and gradually, because of the part of intermediary which he had to play, he came to be acknowledged as their prince and ruler. A public declaration of the will of the people came about shortly after the onslaught of Genseric.

In 726, the Byzantine Emperor, Leo, surnamed the Isaurian, issued an edict prohibiting the use of images, and ordering that throughout the Empire they be destroyed. Gregory II, the reigning Pope wrote to the emperor, remonstrating with him and censuring his act. In addition, the Pope summoned a synod in Rome, at which the emperor was formally condemned. This so enraged the Isaurian that he sent an order to Paul, exarch of Ravenna, to proceed at once and seize the Pontiff as a prisoner. On hearing of this, the Romans rushed to arms and vowed to defend the life of the Pope. To

strengthen the power of the Romans, Florence and Spoleto joined hands with them and rose in rebellion against the emperor. By this act the people declared themselves free from their allegiance to the Isaurian and elected the Pope as their king.

The emperor's anxiety to be rid of the Pope as a rivalling power in controlling the will of the people, showed itself not only in the abortive attempt to subdue and capture the Pontiff, but also in his effort, through Eutychius the exarch, to form an alliance with Luitprand, King of the Lombards (730-752), with the purpose of capturing Rome so as either to assassinate the Pope or to take him prisoner. This too failed; Pope Gregory pleaded so earnestly with Luitprand that the latter withdrew his army, and, it is said, left his diadem as an offering at the shrine of St. Peter. It was only for a time, however, that Rome was left in peace by the Lombards. Some ten years after (739), the city found itself in a worse plight, for now the Isaurian was preparing to invade it by sea, and Luitprand at the head of his army, laid siege to the city walls. The Emperor's avowed object was to lead the Pope in chains to Constantinople; whilst the Lombard king was instigated rather by the desire to enrich himself and his subjects. Rome was once more saved, and the Isaurian fleet was hopelessly wrecked off the coast of Ravenna.

There appeared, however, to be no means of averting future catastrophe for the Romans except in an appeal to the Franks. With this object in view Gregory turned to their king and pleaded first by letter, and then by an embassy which he dispatched from Rome. He begged in the name of the Roman people assistance from Charles Martel, who, under the title of Mayor of the Palace, reigned over the Franks. The Pope's appeal was heard: Charles would assist him. But before the year was passed, both Charles and Gregory lay silent in death. It was not long before the Lombard king Luitprand followed them to the grave, and the temporary pledges he had given the Pope were broken by his successor.

The next to enter upon the scene of conflict with the Popes

is Astolphus, King of the Lombards from 749 to 756. "He declared himself," writes Gibbon, "the equal enemy of the emperor and the Pope." He seized Ravenna and put the exarch to flight, and then began his march on Rome. Stephen II, the reigning Pope, made overtures to him in the hope of obtaining peace, as his predecessor had done. A treaty was actually signed by Astolphus, but he soon broke his word, and again moved his forces against Rome. There was now no possible escape from absolute surrender, for the Pope had no armed bands to set against those of the enemy. The Pope now determined to go in person to Pepin, king of the Franks, and seek his aid.

A journey over the Alps in those days was a formidable and dangerous undertaking. Notwithstanding this, Stephen set out in the autumn of 753. He meant to seek the assistance of Pepin; but as the representative of the Prince of Peace he would first turn aside on his way over the mountains, and once more expostulate with Astolphus, to dissuade him from his projected attack on Rome. Not only did the Lombard turn a deaf and arrogant ear to the entreaties of the Pope that the city might be spared, but he attempted, unsuccessfully indeed, to keep the Pope from crossing into France. Gregory, pursuing his journey, arrived in the beginning of the following year (754), at the court of Pepin, where he was received with great marks of honor.

In the early spring of the same year, at Quercy-sur-Oise, a promise was given by the Frankish king and his assembled nobles, that the territories of Ravenna and the Pentapolis, and the different cities that had been seized by the Lombards, should be retaken for the Pope. Pepin and his army shortly afterward crossed the Alps, and, descending into Italy, met the Lombards and defeated them ignominiously. A treaty followed. Astolphus promised to hand over all he had seized, and "swore to respect the sanctity of the Roman Church." His resolutions were, however, very short-lived, for at the close of the year 755, he was again marching on Rome, and in a short time his army encamped under the walls of that city.

Pepin was again implored by the Pope to come to the aid of the Romans. In one of his letters to the king, the Pontiff uses language full of exhortation, calling on Pepin by all that is most sacred to come to his succor. He speaks in the name of St. Peter exhorting in person, "called to the Apostleship by Jesus Christ, Son of the Living God," Peter who in the petitioner, as constituted representative of the Catholic and Apostolic Church, addresses the most exalted princes, Pepin, Charles, and Charlemagne, Kings. "I exhort and conjure you to deliver my city of Rome, my people, and that Church in which I repose according to the flesh, from the cruelties which the Lombards are inflicting there . . " The letter had the desired effect. Pepin and his army again crossed over into Italy, and more definite and lasting victories than those of the preceding campaign were to be achieved.

In the peace that followed the siege of Pavia, Astolphus ceded all the territory on the Adriatic coast from Comaccio to Ancona, the latter not included; and west as far as the Apennines, also the town of Narni, which had been subject to the Romans, before it had been seized by the Lombards. Although this immense tract of territory was formally handed over to the Pope, an act known in history as the "Donation of Pepin," it was in reality only a nominal gift, since the Pope did not exercise civil authority over the different cities situated within the limits of the donation. The use of the revenues was the chief benefit he derived from the gift, Pepin holding sovereign control over the territory. It would appear too that this course of action was in full accord with the desire of the Pope, since it relieved him from providing the necessary military forces for the protection of the country. It is certain that the mutual understanding gave great satisfaction, and the relations between the Pope and Pepin, and afterwards Charlemagne, were of the most cordial nature. The emperor stood by the Pope, and the Pontiff upheld the civil authority of the King. Pepin realized that the loyal attachment of his subjects would be strengthened by his friendly protectorate of the successor of St. Peter. Whilst

the Pope on his part perfectly understood that the powerful protection of Pepin and of succeeding emperors, could only benefit religion, and that by this means the banner of the cross might be carried to regions otherwise unapproachable.

On the death of Pepin in 768, the Lombards under Didier once more attempted to gain a footing in Italy. Foreseeing the disastrous effects that would follow, the new Pope, Hadrian I, who ascended the throne in 772, appealed to Charlemagne, the successor of Pepin. After considerable delay, Charlemagne crossed the Alps, and for several months laid siege to the city of Pavia. During this time several of the towns further south voluntarily offered their allegiance to the Pope. From Pavia Charlemagne moved on to Rome, and his reception there by the Pope, with all the dignity and pomp that the papal court could give to a powerful prince has become a memorable event in history. The Frank then executed a gift to the Pope that has been since known as the "Deed of Charlemagne." It is said that the Pope exhibited a document purporting to have been signed by Pepin, in which he had given, or promised to give, certain territories named. These were, in addition to the cities and lands mentioned above, the island of Corsica, the districts and provinces of Venice, Istria, Parma, and Mantua; the Duchy of Beneventum, and Spoleto, which latter had in fact already and of its own desire joined itself with the Pope.

The magnificence of this gift appeared such as to have created a doubt in later times regarding its genuineness, and the title-deed is looked upon by historians as a probable forgery. Gosselin makes strenuous, yet unconvincing, efforts to prove its authenticity. Gibbon, in speaking of the subject, cynically remarks: "I see no reasonable objection to these princes so freely disposing of what was not their own." Those who have defended the genuine character of the documents hold that the territories which Charlemagne, since he had no right to them by conquest, declared as the property of the Popes, were merely returned to their original lord, and that the document in question was simply a deed of "restitu-

tion," an instrument similar to the one granted to the Pope by Pepin. As a matter of fact we need not insist on the distinction here between a royal gift or a deed of restitution, since Charlemagne became and remained lord and master of all the territories mentioned. Nor did his authority and interests in any way clash with those of the Pope. "Both powers," writes Döllinger, "the Papal and the imperial, supported each other. The pope let the Roman people swear fidelity to the emperor; and the emperor—as Lothair did—threatened everyone with his displeasure who should not in all things render obedience to the pope." There is evidence, however, to show that the Pope, within the domain of what has since been known as the "States of the Church," was regarded as chief lord, superior even in temporals to the emperor.

With the year 796, a new occupant, Leo III, takes possession of the chair of St. Peter. The successor of Hadrian began his reign in storm and stress, the two nephews of Hadrian rising in rebellion and endeavoring to seize the tiara for themselves. It was under these trying circumstances that Leo was forced to fly, and passing over the Alps to seek the protection of Charlemagne. The emperor gave him a strong bodyguard of knights and soldiers, and under their protection Leo arrived back safely in Rome, A. D. 800. Late in the same year, Charlemagne himself crossed the Alps, and came to the Holy City. On Christmas day, at solemn Mass in St. Peter's, the Pope placed upon the head of the emperor the crown of sovereignty, the meaning of which the people interpreted by their acclaim: "To Charles Augustus, crowned by God, the peace-giving emperor of the Romans, long life and victory." By this act the Pope's supremacy was strengthened, and his influence as fountain-head of the spiritual power was correspondingly increased in the temporal domain.

On the death of Charlemagne, his son Louis le Debonnaire succeeded to the imperial throne. In 817, Paschal I was elected Pope, and to him Louis addressed a document confirming the donation of Charlemagne. In this document he enumerated the different territories which belonged to the

Pope, and declared: "We do not pretend to attribute to ourselves any right or power of governing or of judging in the said cities or territories; of diminishing or taking anything from them, except when we may be solicited by him who for the same time being shall hold the government of the Holy Roman Church." It is but just to state that the genuineness of this document has also been questioned.

We now come to an interval of some one hundred and thirty years; a period of disorder, disgraced by murder and outrage, and the shameful conduct of the sons of Louis le Debonnaire. Germany in the meantime had become a nation, comprised in the territory previously known as the Frankish kingdom. The Romans had witnessed their sacred shrine of St. Peter's desecrated by the hands of the Saracens, and attempts were made on all sides by ruling princes, the emperor Lothair, and the kings of France and Germany, to use the Pope as a mere tool for farthering their ambitious designs.

Through incessant strife and party feuds the lands and fiefs of the Holy See were gradually wasted and lost, until Otho III, in the year 999, endeavoring to mend matters, restored to the Pope his territorial independence by assigning to him the country around Ancona, Sinigaglia, Pesano, Farmo, Fossombrone, Aesi, Cagli, and Osimo. It was a generous act, but one not to be compared with the munificence of Matilda, Countess of Tuscany, who in 1115 transferred to the Pope her dominion over a large part of northern Italy. The deed of Matilda was inspired by noble motives, and just; but it proved too strong a temptation for the emperor, who seized the territories on the plea that his relationship to the deceased Countess gave him the right of inheritance.

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[TO BE CONTINUED.]

THE FRANCISCAN HISTORICAL SPIRIT.

THE world cannot go back any more than the aged can return in practice to the ideals of their youth. But new generations may learn, from a comparative study of the past, how to check their optimism and to shape their aspirations. After all, history means experience, and experience is the greater lesson which, whilst no one ever fully learns it until the opportunity for using it to advantage is past, imperceptibly influences the temper of succeeding generations and resets their views toward normal conditions.

The question has been asked: Might not this resetting of views toward normal conditions be effected more promptly and to greater common advantage by a conscious process of analysis of past events, that is to say, by a systematically critical study of history? The answer is made by way of experiment, in the zealous revival of studies of monuments and records in such manner as to make them bear testimony to the causes as well as to the effects of past activity in every domain of human thought and endeavor. The Religious Orders have not remained untouched by this experiment. No one can doubt that the most important efforts toward Christian culture are intimately interwoven with the rise and growth of the Religious Orders. The preservation therefore of that culture from the defacing and destructive influences of later barbarism largely depends on our energetically mastering again the spirit which originally prompted that growth and then kept it fruitful for centuries—a spirit which has been gradually weakened through temporary and local blights that had their cause within as well as without the vineyard.

The keen vision of the late statesman-pontiff, Leo XIII, saw these facts, and it led him to seize the opportunities for the *rinnovamento* which the study of historic origins offered. He not only opened the Vatican archives, rich in historic testimonies to the relations of Church and States for ages ever since the conversion of northern Europe, but he likewise stirred to zeal in a similar direction the old religious communi-

ties, witnesses at once and keepers of that secret power which changed the rude animal habits of savage tribes to the thoughtful and gentle Christian manners, whence study and discipline, science and art, noble patriotism, and sanctity of life came as their fit accompaniment and fruit. The Benedictines for seven centuries dominated and directed the intellectual and religious life of Europe. Then the Crusades created new impulses which brought forth the Mendicant Orders. They in turn controlled the intellectual as well as the social destinies of Europe. The Angelic Doctor, representative of the white-robed Dominicans, and the seraphic Bonaventure, in his sombre Franciscan garb, kept the ears of the rulers of nations and of hearts attentive to their words. If it was in either case the charm of Christ's teaching that furnished the secret of conversion, it was the power which could produce that charm and make it felt that distinguished St. Dominic and St. Francis above the rest of their contemporaries; and their immediate disciples caught the spark from the heart of the master and transmitted it in turn to others. The same is true of the later Orders in varying degrees, and the study of their true history is apt to convey the spirit of their activity to our own generation, which, whilst it lacks the incentives that created the first impulses of religious establishment, is capable of renewing these impulses by a process of study.

The revival of the Franciscan spirit has some distinguishing features all its own. Rising from a single source, it has a twofold stream. One of these was inaugurated by Leo XIII, and has its course within the Order itself, thereby nourishing a sturdy growth for the upbuilding of a heavenly city; the other is outside the Order, yet feeding upon its limpid waters, cultivating a bright vegetation of inspiring scenery, instinct with song and poetry and art, echoing the voice and ways of St. Francis of Assisi. Whilst both these streams issue from the same source, they do not water the same lands, nor to quite the same effect. The one within is intellectual and religious. The other, without, is literary and esthetic.

The Franciscan spirit which shows its renewed activity in the Order itself, by uniting the intellectual forces in centres of study such as the Friary at Quaracchi, near Florence, aims at setting forth truth, both of doctrine and of life. It does so by the publication of works dealing with the established philosophical or theological disciplines according to the traditions of the old master teachers in the Order. Some of these works are merely critical editions, such as the *Opera Omnia S. Bonaventurae,* or the tracts of *Duns Scotus.* Others are original labors, bringing the old principles and distinctly Franciscan tenets to bear on the new order of things. Such are the late Fr. Mocchegiani's *Principia Jurisprudentiae.*

There is, however, another class of publications that has been taken up with industry within the community, and that embodies more than anything else the idea of a renewal of the Franciscan spirit, inasmuch as it clears the sources covered by the dust of time which feed the two streams within and without the Order. Such is the series of historic documents and critical commentaries touching the religious and literary development of the Order. These are brought out in various forms by its members acting either in immediate concert or under common direction, or merely supplementing the principal enterprise by individual efforts abroad, of those whom taste and opportunity qualify to further the main project. Of the first class we have a good sample in Fr. Golubovich's different contributions to the history of Franciscan origins in the Orient, notably his last work *Biblioteca Biobibliografica dell'Oriente Francescano,* which deals mainly with the rise of the Order in Palestine, and is a thoroughly scholarly production. In the second category belongs the work of Fr. Hilarian Felder, the learned Capuchin who occupies himself with the study of the conditions in the schools of the higher sciences pursued by the Franciscans before the middle of the thirteenth century.

Still better represented is this spirit of critical study by the recent organization of a periodical to which we have already directed attention in these pages, and which it is the

brief purpose of this paper to explain. Last April the Minister General of the Franciscans convoked the Provincials of the Order from different parts of the world in Assisi, the historic cradle of both its founder and its foundation. Here was submitted a program for establishing an historical magazine dealing exclusively with Franciscan interests in the higher sense of the word. The prospectus sets forth the method and scope of publication as follows:

The leading articles are to constitute discussions on the subject of Franciscan sources, the documentary value of chronicles, their authorship, etc. These, though the ordinary medium of the publication is Latin, may be published in French, Italian, German, English, or Spanish. A further department contains what is technically styled *Monumenta seu documenta franciscana.* These are copies of hitherto unpublished MSS. and codices, bulls, *statuta, relationes,* accounts of journeys, biographical sketches, letters, necrology, etc. They will be given of course in the language of the original, which, if it be entirely unknown to the general reader, will be accompanied by a translation in Latin; the comments and critical notes attached to all such documents will be also in Latin. A third part of the periodical is to be devoted to detailed descriptions of *codices* and *incunabula* found in the different monasteries of the Order. By this means the exact condition of the sources to which writers from all parts of the world may have recourse for special study, is laid open to the student for his orientation. Incidentally, the publication will also furnish the means for completing as well as correcting the Bullaria of Wadding and Sbaraglia. This codicographic section is to be supplemented by a continuous bibliographical record of printed works concerning Franciscan matters, together with a critique of newly published Franciscan literature. This critique may be in Latin, or, if need be, in any other language. A fifth department deals with the periodical literature of the day; first, a *specilegium* of articles that have appeared in magazines conducted under Franciscan auspices; next, selections on Franciscan topics from other periodicals;

also a syllabus of critical notices concerning works published by the Franciscan Fathers. Finally, the *Chronica.* These contain general items that concern the members of the Order, and likewise special documents and acts, which partly come under the caption of *Analecta Franciscana.*

From this cursory sketch of the new *Archivium Francescano-Historicum* the reader will glean what a powerful medium the proposed publication is likely to become for the diffusion of the Franciscan spirit, a spirit which assumes a distinctly historical character, in harmony with the critical methods of investigation so much in favor at present in every domain of intellectual and esthetic activity. That these efforts will prove a powerful corrective of the pseudo-Franciscan revival outside the order and the Church, there can hardly be any doubt. Some harm has been perhaps done by men like Paul Sabatier who, having been attracted by the singular purity and beautifying power of the Assisian fountains, have failed to appreciate their health-giving purpose. They recommend as a lotion what is in truth a wondrously vivifying beverage. But their misapprehension does not entirely destroy the good effect the revival of the Franciscan spirit has created, even outside the Church. By this new activity of the Order the world will more readily learn to drink at the waters where it has hitherto only sat in idle watching of the play of its surface ripplings, or bathed its fevered brows with the cool wave that images the simple life of the *Poverello* of Assisi—a simple life that reflects heaven's truest wisdom no less than its tranquil, joyous beauty.

Analecta.

E S. CONGREGATIONE CONCILII.

I.

Litterae de Satisfactione Missarum.

Recenti Decreto "*Ut debita*" diei xi mensis Maii MCMIV, haec S. Congregatio, varias complexa leges ante iam latas de Missarum oneribus religiose adimplendis, adiectis opportunis declarationibus interpositâque severa sanctione, providere studuit ut res omnium sanctissima summo apud omnes in honore esset, periculumque amoveretur, ne quis ullo modo piis fidelium voluntatibus quidquam detraheret. Hae tamen quum essent Sedis Apostolicae curae et Episcoporum sollicitudines, non defuerunt abusus ac legis violationes, super quae Sacra eadem Congregatio excitandam denuo censuit Antistitum vigilantiam.

Constat enimvero, haud paucos, non obstantibus notissimis canonicis praescriptionibus, minime dubitasse de Missarum accepta stipe suo marte demere aliquid, retentâque sibi parte pecuniae, ipsas Missas aliis celebrandas committere, ea forte opinione ductos, id sibi licere vel ob assensum sacerdotis, animo plus minus aequo recipientis, vel ob finem alicuius pii operis iuvandi, exercendaeve caritatis.

Fuerunt etiam qui contra toties inculcatas leges, praesertim contra num. 3m eiusdem Decreti, hoc genus industriae sibi adsciverunt, ut Missarum numerum, quem possent maximum, undique conquisitum colligerent. Quo haud semel factum est, ut ingens earum copia manibus privatorum hominum fuerit coacervata; ideoque manserit obnoxia periculo, quod quidem, remotâ etiam humana malitia, semper imminet rebus privatae fidei commissis.

Denique sunt reperti qui, a lege discedentes expressa num. 5° Decreti, Missas celebrandas commiserint, non modo copiosius quam liceret largiri privatis, sed etiam inconsideratius; quum ignotis sibi presbyteris easdem crediderint, nominis titulive alicuius specie decepti, vel aliorum commendationibus permoti, qui, nec eos plane nossent, nec assumpti oneris gravitatem satis perspectam haberent.

Talibus ut occurratur disciplinae perturbationibus utque damna gravissima, quae violationem Decreti "*Ut debita*" consequi solent, pro viribus propulsentur, haec S. Congregatio, iussa faciens SSmi D. N. Pii Papae X, Episcopos omnes aliosque Ordinarios admonet, ut curam omnem et vigilantiam adhibeant in re tanti momenti, edoceantque clerum et administratores piorum legatorum, quanta ex inobservantia et contemptu legis pericula proveniant; quo onere ipsorum conscientia gravetur; quam temere arbitrium suum legibus anteponant, quas diuturna rerum experientia ad rei augustissimae tutelam collocavit; qua denique sese culpa obstringant; quibus poenis obnoxii fiant.

At malo radicitus extirpando Emi Patres necessarium insuper censuerunt huc usque praescriptis nova quaedam addere. Itaque re discussa primum in Congregatione diei 23 mensis Martii 1907, ac denuo in sequenti die 27 Aprilis, sub gravi conscientiae vinculo ab omnibus servanda haec statuerunt:

I. Ut in posterum quicumque Missas celebrandas committere velit sacerdotibus, sive saecularibus sive regularibus extra dioecesim commorantibus, hoc facere debeat per eorum Ordinarium, aut ipso saltem audito atque annuente.

II. Ut unusquisque Ordinarius, ubi primum licuerit, suorum sacerdotum catalogum conficiat, describatque Missarum numerum, quibus quisque satisfacere tenetur, quo tutius deinceps in assignandis Missis procedat.

III. Denique si qui vel Episcopi vel sacerdotes velint in posterum Missas, quarum exuberet copia, ad Antistites aut presbyteros ecclesiarum quae in Oriente sitae sunt, mittere, semper et in singulis casibus id praestare debebunt per S. Congregationem Propagandae Fidei.

His autem omnibus ab infrascripto Secretario relatis eidem SSmo D. N. in audientia diei 28 mensis Aprilis, Sanctitas Sua deliberationes Emorum Patrum ratas habuit et confirmavit, easque vulgari iussit, contrariis quibuslibet minime obstantibus.

Datum Romae die 22 mensis Maii 1907.

✠ VINCENTIUS Card. EPISC. PRAENESTINUS, *Praefectus.*

C. DE LAI, *Secretarius.*

II.

EXTENSIO DECRETI D. 7 DEC. 1906 CIRCA INFIRMOS QUI SS. COMMUNIONEM, ETSI NON IEIUNI, SUMERE POSSUNT.

Proposito in S. Congregatione dubio: An nomine infirmorum qui a mense decumbunt, et idcirco iuxta Decretum diei 7 Decembris 1906, S. Eucharistiam non ieiuni sumere possunt, intelligantur solummodo infirmi qui in lecto decumbunt, an potius comprehendantur quoque qui, quamvis gravi morbo correpti et ex medici iudicio naturale ieiunium servare non valentes, nihilominus in lecto decumbere non possunt, aut ex eo aliquibus horis diei surgere queunt.

Eadem S. Congregatio diei 6 Martii 1907 respondendum censuit: *Comprehendi, facto verbo cum SS.mo ad cautelam.*

Die vero 25 Martii currentis anni SS.mus D.nus Noster Pius PP. X, audita relatione infrascripti Secretarii S. C. Concilii, resolutionem eiusdem S. C. ratam habere et confirmare benigne dignatus est et publicari mandavit, contrariis quibuscumque minime obstantibus.

✠ VINCENTIUS Card. EPISC. PRAEN., *Praefectus.*

C. DE LAI, *Secret.*

E S. CONGREG. INDULGENTIARUM.

I.

INDULG. PLEN. TOTIES QUOTIES CONCESSA IN FESTO B. M. V. DE MONTE CARMELO VISITANTIBUS ECCLESIAS I ET II ORD. CARMELITARUM, EXTENDITUR AD ECCLESIAS TERTIARIORUM ORD. CARM. IN COMMUNITATE VIVENTIUM, PRO IPSIS SOLIS.

Beatissime Pater, PP. Procuratores Generales Ordinis Carmelitarum utriusque Observantiae ad pedes S. V. provoluti exponunt, alias et saepius Tertiariis utriusque sexus praedicti Ordinis in Communitate viventibus ab hac Apostolica Sede benigniter indultum fuisse pro gratia lucrandi omnes Indulgentias Ecclesiis Carmelitarum adnexas, visitando propriam Ecclesiam, Cappellam seu Oratorium.

Porro, cum in hac concessione minime comprehendatur Indulgentia Plenaria ad instar Portiunculae, a S. V. per breve *Quo magis* sub die 16 Maii 1892 concessa visitantibus Ecclesias nostras primi et secundi Ordinis in festo B. M. Virg. de Monte Carmelo, Oratores praedictorum Tertiariorum iterata ac supplicia vota depromentes S. V. humiliter supplicant quatenus iisdem Tertiariis in Communitate viventibus praefatam Indulgentiam extendere dignetur, ita ut eam, et ipsi soli, lucrari valeant visitando propriam Ecclesiam, Cappellam seu Oratorium.

Et Deus etc.

Ex Audientia SS.mi diei 7 Iulii 1896.

SS.mus D. N. Leo PP. XIII benigne annuit pro gratia iuxta preces, caeteris servatis, quae ad praedictam indulgentiam acquirendam praescribuntur in Litteris Apostolicis in forma brevis d. d. 16 Maii 1892. Praesenti *in perpetuum* valituro absque ulla brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congr. Indulg. Sacrisque Rel. praepositae die 7 Iulii 1896.

A. Card. STEINHUBER, *Praef.*

L. * S.

ALEX. Archiep. Nicopolitan., *Secret.*

II.

IND. 300 D. CONCEDITUR TOTIES QUOTIES RECITANTIBUS ORATIONEM " VENI, S. SPIRITUS, REPLE. . ."

Beatissime Pater, Alexander Le Roy, Episcopus titularis Alindensis, Superior Generalis Congregationis a Spiritu Sancto, necnon moderator generalis Archisodalitatis Spiritus Sancti, in Ecclesia Domus Primariae Praefatae Congregationis Lutetiae Parisiorum canonice erecta, ad pedes S. V. provolutus, supplex postulat, quo magis augeatur devotio erga Spiritum Sanctum et frequentior fiat fidelium recursus ad Ipsum, ut Christifideles quoties per modum orationis iaculatoriae, quovis idiomate, recitaverint pervulgatam invocationem:

" *Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende* "

toties Indulgentiam trecentorum dierum, defunctis quoque applicabilem, lucrari possint.

SS. D. N. Pius Papa X in Audientia habita die 8 Maii 1907 ab infrascripto Card. Praef. S. C. Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria eiusdem S. Congregationis, die 8 Maii 1907.

S. Card. CRETONI, *Praef.*

L. * S.

Pro R. P. D. DIOM. PANICI, Archiep. Laod., *Secret.*

IOSEPHUS MARIA Can. COSELLI, *Substitutus.*

E S. CONGREG. EPISCOPORUM ET REGULARIUM.

CONSTITUTIONES PARVULARUM SORORUM PAUPERUM DEFINITIVE APPROBANTUR.

SS.mus D.nus Noster Pius PP. X, in audientia habita ab infrascripto Cardinali Sacrae Congregationi Episcoporum et Regularium Praefecto die 5 Maii 1907 approbationem datam

a f. m. Leone PP. XIII die 9 Iulii 1886 Constitutionibus Parvularum Sororum Pauperum, quibusdam immutatis propter felicem Instituti in toto orbe diffusionem, confirmare dignatus est, ac praesentis decreti tenore definitive confirmat et approbat sicut in hoc volumine lingua gallica exarato iacent, quarum exemplar authenticum in Archivo eiusdem Sacrae Congregationis asservatur; salva Ordinariorum iurisdictione ad normam Sacrorum Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria memoratae Sacrae Congregationis Episcoporum et Regularium, die 6 Maii 1907.

DOMINICUS Card. FERRATA, *Praef.*

L. * S.

PHILIPPUS GIUSTINI, *Secretarius.*

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS.

I.

ORDINI S. BENEDICTI COMMITTITUR OFFICIUM COLLIGENDI VARIAS LECTIONES, QUAE AD EMENDATIONEM VULGATAE INSERVIRE POTERUNT.

Reverendissimo P. Abate, La Pontificia Commissione per gli Studi biblici, creata, pochi anni or sono, dal Sommo Pontefice Leone XIII di venerata memoria, ha per iscopo non solo di fornire all'insegnamento cattolico delle norme savie e sicure, che pur facendo ampio tesoro delle vere conquiste della scienza, non si discostino dalle tradizioni inespugnabili della Chiesa; ma ancora di dare un nuovo impulso agli studi biblici, più importanti forse, che non furono mai, nei tempi nostri così travagliati dal dubbio universale e dall'evoluzionismo razionalistico. Fra i più utili argomenti a proporre alla trattazione dei dotti è certamente uno studio accurato ed esauriente sulle varianti della Volgata latina. Già i Padri del Concilio di Trento, pur riconoscendo la Volgata quale edizione autentica per gli usi pubblici della Chiesa, non ne dissimularono le imperfezioni, onde espressero il voto che con ogni diligenza venisse sottomessa ad un esame minutissimo e ridotto a forma

più definitivamente conforme ai testi originali. Questo còmpito affidarono essi alla sollecitudine della Sede Apostolica ed i Romani Pontefici, per quanto le condizioni dei loro tempi consentivano, non tardarono ad estendere alla emendazione della Volgata le loro sapienti cure, quantunque non fosse loro dato di giungere al perfetto coronamento della non facile impresa. Fintanto che giunga l'ora propizia per così importante revisione che ponga in grado di dare una edizione emendatissima della Volgata latina, è indispensabile un laborioso studio preliminare di preparazione mercè più diligente e compiuta raccolta delle varianti di essa Volgata che si trovano sia nei codici, sia negli scritti dei Padri; studio al quale varii dotti già si applicarono con intelligenza e zelo, tra i quali a buon diritto occupa un degno posto l'illustre ed infaticabile P. Vercellone Barnabita. Essendo però siffatto lavoro molto complesso, è sembrato opportuno che venisse ufficialmente affidato ad un Ordine religioso capace di disporre dei mezzi proporzionati alla difficile impressa. E' parso pertanto agli Eminentissimi Signori Cardinali della Pontificia Commissione per gli studi biblici, ottimo divisamento, che la Santità di Nostro Signore Papa Pio X si è degnata di approvare, che l'illustre e benemerito Ordine Benedettino, i cui pazienti e dotti lavori in ogni ramo di ecclesiastica erudizione costituiscono un vero monumento di glorie legittimamente raccolte nel corso di molti secoli, fosse ufficialmente invitato ad incaricarsi di questo importantissimo e ponderoso studio.

Mi rivolgo quindi a Lei, R.mo P. Abate Primate, che con tanto zelo presiede alla confederazione benedettina, di cui cotesto Monastero di S. Anselmo è degno centro, affinchè con quei sentimenti di devozione verso la Santa Sede, che le son proprii, si compaccia assumere in nome dell'Ordine stesso l'indicato còmpito, e rallegrandomi con Esso Lei per l'alta fiducia riposta nell'inclita famiglia di S. Benedetto, spero che i figli di cotanto Padre corrispondano con alacre gioia e felice successo all'onorevole invito. Lieto di poter così dare anche da parte mia una pubblica testimonianza dell'amore singolare che io nutro per l'Ordine benedettino in genere, ed in ispeciale

per S. Anselmo ed il suo degnissimo capo, con sensi della più distinta stima godo di riaffermarmi.

Di Lei

aff.mo servitore
M. Card. RAMPOLLA.

Roma, 30 aprile 1907.

II.

DE AUCTORE ET VERITATE HISTORICA QUARTI EVANGELII.

Propositis sequentibus dubiis Commissio Pontificia "de Re Biblica" sequenti modo respondit:

Dubium I. Utrum ex constanti, universali ac solemni Ecclesiae traditione iam a saeculo II decurrente, prout maxime eruitur: *a*) ex SS. Patrum, scriptorum ecclesiasticorum, imo etiam haereticorum, testimoniis et allusionibus, quae, cum ab Apostolorum discipulis vel primis successoribus derivasse oportuerit, necessario nexu cum ipsa libri origine cohaerent; *b*) ex recepto semper et ubique nomine auctoris quarti Evangelii in canone et catalogis sacrorum Librorum; *c*) ex eorumdem Librorum vetustissimis manuscriptis codicibus et in varia idiomata versionibus; *d*) ex publico usu liturgico inde ab Ecclesiae primordiis toto orbe obtinente; praescindendo ab argumento theologico, tam solido argumento historico demonstretur Joannem Apostolum et non alium quarti Evangelii auctorem esse agnoscendum, ut rationes a criticis in oppositum adductae hanc traditionem nullatenus infirment?

Resp. Affirmative.

Dubium II. Utrum etiam rationes internae quae eruuntur ex textu quarti Evangelii seiunctim considerato, ex scribentis testimonio et Evangelii ipsius cum I. Epistola Ioannis Apostoli manifesta cognatione, censendae sint confirmare traditionem quae eidem Apostolo quartum Evangelium indubitanter attribuit? Et utrum difficultates quae ex collatione ipsius Evangelii cum aliis tribus desumuntur, habita prae oculis diversitate temporis, scopi et auditorum pro quibus vel contra quos auctor scripsit, solvi rationabiliter possint, prout SS. Patres et exegetae catholici passim praestiterunt?

Resp. Affirmative ad utramque partem.

Dubium III. Utrum, non obstante praxi quae a primis temporibus in universa Ecclesia constantissime viguit, arguendi ex quarto Evangelio tamquam ex documento proprie historico considerato nihilominus indole peculiari eiusdem Evangelii, et intentione auctoris manifesta illustrandi et vindicandi Christi divinitatem ex ipsis factis et sermonibus Domini, dici possit facta narrata in quarto Evangelio esse totaliter vel ex parte conficta ad hoc ut sint allegoriae vel symbola doctrinalia, sermones vero Domini non proprie et vere esse ipsius Domini sermones, sed compositiones theologicas scriptoris, licet in ore Domini positas?

Resp. Negative.

Die autem 29 Maii ann. 1907, in Audientia ambobus Rmis Consultoribus ab Actis benigne concessa, Sanctissimus praedicta Responsa rata habuit ac publici iuris fieri mandavit.

FULCRANUS VIGOUROUX P. S. S.
LAURENTIUS JANSSENS O. S. B.
Consultores ab Actis.

E VICARIATU URBIS.

PROSCRIBITUR IN URBE, SUB CULPA LETHALI, LIBER "DOGME ET CRITIQUE" PAR EDOUARD LEROY.

PETRUS Tituli SS. Quatuor Coronatorum S. R. E. Presb. Cardinalis RESPIGHI SS.mi D. N. Papae Vicarius Generalis, Romanae Curiae eiusque Districtus Iudex Ordinarius etc.

Cum Nobis constet librum, qui inscribitur "*Dogme et Critique — par Edouard Leroy — Librairie Bloud et C.ie — Paris, 4, Rue Madame,*" in hac Urbe venumdari; cumque eius lectionem Christifidelibus detrimento esse vehementer putemus; eum, Auctoritate Nostra Ordinaria, proscribimus atque proscriptum declaramus.

Itaque nemini cuiuscumque gradus et conditionis Nostrae Iurisdictioni subiecto eumdem librum vendere aut legere vel retinere liceat sub culpa lethali.

Datum Romae, die 24 Maii 1907.

PETRUS RESPIGHI, Card. Vic.
FRANCISCUS FABERI, *Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. C. OF THE COUNCIL: 1. Issues explicit rules regarding the acceptance and the satisfaction of Mass intentions. (The decree is the subject of a separate Conference in this number, pp. 191-194). 2. Gives a wider application to the decree of 7 December, 1906, which granted to bed-ridden invalids, even after breaking their fast, the privilege of Communion.

S. C. OF INDULGENCES: 1. The plenary indulgence (corresponding to the Portiuncula) which had been granted to the Carmelites of the First and the Second Order by Brief of 16 May, 1892, is now extended to Carmelite Tertiaries who live in community. 2. An indulgence of 300 days, applicable to the holy souls, may be gained by the faithful as often as they recite, in any language, the following invocation to the Holy Ghost: "Veni, Sancte Spíritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende."

S. C. OF BISHOPS AND REGULARS gives definitive approval to the Constitutions of the Little Sisters of the Poor, whose homes for the care of the aged poor are spread over the whole world.

PONTIFICAL COMMISSION ON BIBLE QUESTIONS: 1. Addresses, through Cardinal Rampolla, a letter to the Abbot Primate of the Order of St. Benedict, commissioning the Benedictines to gather and collate the various codices and readings of the Vulgate, with a view to the publication of an amended official edition of this great Catholic Bible. 2. Declares that (*a*) the arguments of modern critics against the ancient tradition, which holds that the Apostle St. John is the author of the Fourth Gospel, are not sufficiently conclusive to justify the abandonment of the traditional historical and extrinsic evidence; and that (*b*) this evidence is amply confirmed by

the testimonies uncovered by the critical study of the Gospel itself; so that for the difficulties met with can be found a reasonable answer, as the Fathers and Catholic scholars have proved; (*c*) it is not true that the incidents mentioned in the Fourth Gospel are wholly or in part allegorical fictions or illustrations of doctrine, nor that the words put into the mouth of our Lord are not His own actual words, but simply the production of a writer of theology. (This important utterance will shortly be discussed in these pages.)

VICARIATE OF ROME forbids Catholics in the Eternal City to sell, read, or possess Edouard Leroy's *Dogme et Critique*.

THE NEW LEGISLATION REGARDING THE DISPOSAL OF "MASS" STIPENDS.

In a decree of the S. Congregation of the Council three years ago [1] the Holy See renewed, and emphasized by certain additional restrictions, the existing canonical prescriptions regarding the acceptance and disposition of stipends received from the faithful for Masses. It laid bishops and priests under the obligation not to collect or receive offerings for Masses, unless they were able personally to satisfy the duty or delegate it, on their own responsibility, without permitting indiscriminate liberty in assigning stipends to other priests, unless they were sure from personal knowledge that the Masses would be said within a given time.

Moreover, the Ordinaries were to be made the depositaries of Mass obligations which had accumulated or had not been fulfilled within the time assigned, and they were to dispose of the stipends among really needy priests. Of these transactions registers were to be kept both by the individual priest who received the stipends and by the bishop who disposed of the surplus of unsaid Masses. In all cases the obligation of answering for the saying of the Masses would remain with the party who had transferred the stipend to another priest, until he was assured that the Masses had actually been said.

[1] *Cf.* ECCLESIASTICAL REVIEW, August, 1904, p. 162.

There were also distinct regulations to prevent the danger of traffic in sacred things, such as the exchange or compact to say Masses in payment for subscriptions to periodicals, or for books, or for the cancelling of membership fees in pious congregations, for the support of shrines and charitable works of any kind. The penalty for violation of these rules was in some cases suspension *ipso facto* for priests, and excommunication for laymen.

Now the S. Congregation complains that these laws have been evaded in various ways, and that the spirit of avarice ever close to the temple has taken on some new forms. Under plea of supplying missionary needs, priests and agents have gone about collecting stipends for Masses, with the assumed understanding and consent of the donors, that part of the offering is to be devoted to the necessities of the mission and the support of other undertakings. Part of the Masses were consigned to priests who were willing to accept a lesser amount than the original offering, and the remainder was used at the discretion of those who had collected the stipend. Frequently these "intentions" were sent abroad to priests of dioceses in which the customary stipend is lower than elsewhere; and sometimes they were entrusted to priests entirely unknown and whose sense of responsibility offered no guarantee that the Masses would be conscientiously said.

In view of these abuses the Holy See not only urges anew the former prescriptions, but defines them still more closely, whilst making the Ordinaries directly responsible within their jurisdiction for a careful and conscientious supervision of the matter. Accordingly the S. Congregation ordains *sub gravi conscientiae vinculo ab omnibus servanda*:

1. That Mass stipends are not to be given to priests of another diocese, whether they be religious or seculars, except with the explicit sanction of the Ordinary or the Provincial. The words of the decree make the Ordinary practically the dispenser of all the intentions or stipends given to priests under his jurisdiction. Hence—

2. the Ordinary of each diocese is to keep a register of

the names of his priests, and in it are to be noted the Masses assigned to each through or by the Ordinary. This is to guide him in the proper and equitable distribution of such stipends as are left with the bishop, either from the surplus of unsaid Masses at the end of the year, or from the stipends which come to him from non-diocesan sources.

3. Lest, however, these restrictions prevent the exercise of that charity by which the priests of the foreign missions in the East have hitherto become beneficiaries of the generosity of well-to-do Catholics among the clergy and laity, the S. Congregation of Propaganda is constituted the official depositary of all offerings for Masses intended for the Oriental missions. Hence, those who wish to aid priests in the foreign missions by offerings for Masses, shall have to send the stipends directly to the S. Congregation in Rome, whence they will be distributed according to the known needs of the respective missions.

These measures are stringent in view of the practice which hitherto prevailed, especially in the freedom with which foreign missionaries have been in the habit of collecting stipends during their sojourns abroad. Naturally these priests appeal to the sympathy of the stranger people among whom they preach. The indiscriminate liberality of the faithful often begets a vague sense of irresponsibility on the part of the visiting priest; and a missionary who on his rounds collects hundreds and thousands of intentions, hoping to satisfy them in the course of time, or dispose of them among his brethren on his return home, may not only lose sight of the record of his obligations, but may be overtaken by sickness or death, leaving his promises unfulfilled. Frequently, too, missionary pretenders, who get along on their appearance or on the strength of their familiarity with local church matters, have been found to abuse the serious trust implied in the acceptance of Mass stipends, and not only deceived those who had confided in their honest looks, but also created a general distrust, to the unfortunate lessening of charity where it is really needed and effective.

By making the Ordinaries or the Sacred Congregation the distributors of Mass stipends outside the diocese, another source of abuse is prevented. It is well known that as the value of money and the cost of living differ in different countries, so does the customary stipend for Masses. In the United States the usual stipend is one dollar; in Canada the Dominican Fathers have long advertised that they say Masses for fifty cents. In Italy and France the stipend is one franc. As the priestly function and the service of the Mass are of the same value everywhere, it follows that a priest in France whom an American asks to say a Mass, is much more benefited than he would be by a request to say Mass from a person of his own diocese. This has given rise, very naturally, to an anxiety on the part of priests in poorer dioceses to obtain Mass stipends from those abroad who make larger offerings; and when such an exchange of poverty and uncostly generosity occurs between a priest who transfers his surplus stipends to a needy stranger, it sometimes happens that the poorer priest can return the charity done him by using his influence in other directions for his benefactor. Such exchange is not simony, nor is it bribing, but it is sometimes a convenient way of getting things, which are thought out in America, done and promoted by needy subordinates in Italy, and whilst the method is free probably from blame of dishonesty, it is frequently open to the service of conscious or unconscious self-interest. Moreover, when such stipends are sent to the Ordinary of a strange diocese, they are more likely to be disposed of for the benefit of priests who need them, and thus are sustained poor missions whose incumbents rarely receive Mass intentions from other sources. In this way, we understand, the Mission Extension Society disposes of many intentions through the bishops in needy places.

The exact keeping of records of Mass stipends according to the form suggested by this new legislation is one of the items to be entered on the detailed list for the canonical visitation of parishes.

CAN BISHOPS DISPENSE IN CASE OF MARRIAGE WITH A JEW?

Qu. According to our faculties (*extraordinariae D.*) the bishop can dispense from the impediment of *disparitas cultus, excepto casu matrimonii cum viro vel muliere Judaeis.* According to Putzer's explanation of this clause, the restriction does not apply to children of Jewish parents who make no profession of Judaism and who have not been circumcised. He refers to the REVIEW; but on looking up the reference I find your interpretation quite the contrary. Hence I ask: Are we at liberty to apply for dispensation from the *impedimentum disparitatis cultus* in the case of Jews who are professed rationalists and do not believe in the Old Testament law, even if perchance they have been circumcised?

Resp. The sentiment of modern theologians, whom Putzer interprets, appears to be that a Jew who has renounced his religion can no longer be classed as a Jew. This inference is drawn from a response of the Sacred Office (5 April, 1889) to the question: How are those Jews to be treated who do not observe the practice of their religion and who are for the most part not even circumcised? The reply was: "In usu formulae D: *Hebraeos de quibus agitur non esse excipiendos.*[1] This we understood to mean that there was to be no distinction to be made between Jews who denied their religion and such as practised it. The entire legislation of the Church in this matter of marriage indicates that she meant to forbid such marriages because of the deep race prejudice which the Jew manifests ordinarily against the Christian religion. Thus the Synod of Elvira decrees special penalties against marriages with Jews, from which penalties infidels who were not Jews remained exempted; and Constantius made the offense actually a cause for capital punishment, although the law tolerated marriages between pagans and Christians. The reasons assigned for the distinction are mainly the hatred which the Jew had for the Christian religion, a hatred which seemed

[1] In qual conto, trattandosi di dispense matrimoniali, debbano tenersi quegli ebrei che non osservano punto le practiche della loro religione, anzi i piu non sono neppure circoncisi.

to belong to the race prejudice rather than to any personal religious conviction.

Nevertheless when we put the words *non esse excipiendos* in juxtaposition with the words of the faculty: *excepto casu matrimonii cum viro vel muliere Judaeis*, the interpretation which Fr. Putzer gives appears clear. In any case, "favores ampliandi." Hence we assume that a priest need have no hesitation about applying for a dispensation in the given case, until more definite legislation makes the contrary clear.

"WHAT AM I TO DO?"

Editor, ECCLESIASTICAL REVIEW:

I have read the article on the Clergy and Periodical Literature, and on coming to that part which speaks of CHURCH MUSIC I felt a keen desire to second your efforts. But my organist, who might in a modest way be also styled "choirmaster," is entirely opposed to the innovation, as he calls it. He proposed to give me, and actually did so, an object-lesson of what it would be like if he took up the Plain Chant instead of our customary mixed music, and I must confess it sounded very dismal, though we had five men and about a dozen boys to sing. There was no elasticity and no real harmony to it without the women's voices, and the music itself was hard and doleful, as it sounded to me and to everybody who heard it. We might have it for funerals, but it would not do for feasts. When I suggested that perhaps we had not the right kind of music, he said it was "all alike." Now what am I to do? PERPLEXED.

Resp. You need the right kind of an organist who understands the liturgical music which the Holy Father wants restored in the churches. With four men and a dozen boys of moderate voice capacity and sufficient docility, you should be able to make the festive service not only edifying but likewise attractive. If your organist is really capable, he will be able to produce this effect with such means. The likelihood is that his facility to finger the keyboard, and to produce readily a pleasing and difficult piece of modern notation, is taken for qualification as a choirmaster. Many of our organists, moreover, though they are really familiar with Church music

in a general way, cling to a particular kind of music in which they have been trained. A pastor who depends entirely on his organist, not merely for the performance and conduct of the liturgical music service, but also for the choice and character of the music, must find himself at a disadvantage. Every priest must, for the efficient fulfilment of his office, possess the *right judgment as to what is the proper thing to sing in the church.* He may have no knowledge of the musical art, but he has knowledge and judgment as to what is reverent and becoming, devotional and in keeping with the spirit of the liturgy. This qualifies him to overlook the work of his organist, and to prevent the latter from hoodwinking his pastor by telling him (and demonstrating by a heartless performance) that the notions advocated in our CHURCH MUSIC magazine are impracticable. We are quite certain that many organists simply do not know how to teach or to accompany the liturgical chant, and they find it too much trouble to take it up and become efficient leaders, for it undoubtedly costs a good deal of trouble. But to complain of the music is simply disingenuous on the part of any Church musician who pretends to more than superficial knowledge of melodeon playing.

What we of the clergy need is a little true knowledge of the subject itself, so as to exercise an intelligent judgment regarding what is Church music and what can be done with even moderate exertion by a leader or organist who is in earnest. Such knowledge and many hints useful to a pastor in the supervision of his choir, will be found in CHURCH MUSIC which, together with the ECCLESIASTICAL REVIEW (entailing an expense of five dollars each year—a sum we would hardly consider in a matter of personal comfort) is intended for the sole purpose of aiding priests to make the service of the Church more edifying and attractive. Once more, a Catholic organist or leader in a Church choir is not simply a person who can play. He or she needs an understanding of the words and sense of the liturgy, and sympathy with it, that is to say, religion and piety; knowledge of the mechanics of plainchant; tact and control of temper, one's own and that of the singers. But send for CHURCH MUSIC; you will need it.

WANTED: A CATHOLIC PRAYER BOOK.

Editor, THE ECCLESIASTICAL REVIEW:

Put a Catholic prayer book beside the Book of Common Prayer. Compare them, first as books. The latter at all events is well bound, well typed, well printed, on thin paper, and is a cheap volume.

Now look at the subject-matter. The first great Catholic book, the Bible, we Catholics of the English-speaking world have allowed to be practically filched from our hands. Its history is unknown to the Protestant millions. They deem it a Protestant possession. Certainly Protestants have turned it into magnificent English. On their base corruption, at sundry times, of the sacred text, we need not dwell. We Catholics, of the English-speaking world at all events, sit down and talk of these things.

The next great Catholic book, the Missal, we have allowed the Church of England to filch. Our prayer books are mere pious meanderings. The Church of England turns the Missal into English, and lo! the very street-sweeper speaks of the beautiful Church of England service. And our book, our Mass book, grand in thought and in word, the work of our faith's mighty leaders, is closed to Catholic men, women and children.

There is one progressive man in the Church—Pius X. There is the Church of one land progressive, the Church in America. To it, through you, I appeal.

Let us have a prayer book: first, with the order of the Holy Mass; then let it be translated into strong, living English—Introit, Collects, Epistle, Gospel, Preface, and Post Communion, the prayers of each Sunday of the year and of the principal saints. This will lead to a more intelligent following of the Holy Sacrifice by the laity, and at the same time partly open to them our faith's second great book.

Our third great book, the Breviary, can be called on to furnish morning and evening prayers, etc. Too long have we been robbed of our intellectual and spiritual heritage.

A VOICE FROM AUSTRALIA.

Resp.—Taking up this well-meaning complaint of our far-away correspondent, it is only fair to say that there is happily a very marked improvement in the material get-up of recently-published Catholic prayer books, and we could mention three or four of these whose neat dresses leave little to be

desired in the way of trimness and good taste, however much some other tawdry productions of Catholic books of devotion offend against the esthetic canons. And in respect of the price of our prayer books, justice requires that the reproach be laid not less, if not more, at the door of the great Catholic public than against the ill-used publishers. It is not to be expected that they should choose this business for the occupation of their resources of time, energy, and capital, simply out of a spirit of benevolence or philanthropy. The occupation is an honorable one and is entitled to its fair reward, the same as any other legitimate mercantile pursuit—when this reward is deserved, well understood. And may we not add, without in any wise seeming to hold a brief for the body of Catholic publishers, that as a general rule their prayer books are made as well as their customers require them, and are sold as cheaply as the demand makes it reasonably possible. If the Catholic public manifested a desire for books of devotion better made and better looking in respect of paper, letter-press, and binding, and if they were more willing to pay the added cost, or demand a bigger edition (which would itself keep down the price of the better book), experience proves that the public would not go long without having their wish gratified.

Our readers have the proof of this in their own exquisitely made Missals and Breviaries and Sacramentaries. We have these books in large or small type, in big or little compass, arranged for the year, or the season, or month, or special occasion—but, whatever the form, they are always faultless according to the bookmaking art. Now the enterprise that conceives and executes these books would surely supply for the vaster, and consequently more exploitable, field of the Catholic laity a better grade of devotional manuals, if the said laity really wanted them. But that is the question. Nevertheless we second our correspondent's wish for the best grade of prayer book; only we go further, and seek the cause for the deficiency, especially in so far as it may suggest the remedy or contain a moral. The latter seems to be that it is the duty of every priest, as often as occasion may offer, to

take an interest in the books of devotion in use by his parishioners and encourage only the best, both in respect of compilation and of make-up.

Our correspondent also deplores the lack of a better English translation of the Bible than we have in the Douay Version. No doubt our readers are at one with him in the desire for a thoroughly good and idiomatic vernacular text of the Scriptures, and we are not without hope that this wish will be realized in due course. A work of such magnitude takes time, and already we seem to feel that the preliminary arrangements for the undertaking are about to get under way.

From the words of the above letter it might be supposed that we were without an English version of the Missal. There are, however, several versions of the *Missal for the Laity*, and on the whole they are well-made and not too dear, although they lack the clear strong beauty of phrase we find in the *Book of Common Prayer*. There is room for improvement; but—and here we meet the old difficulty again—who is going to take the work in hand, in the face of the apathy that the supposedly prospective purchasers manifest? It may be of interest to state that the translators are ready, the publishers are ready, and the capital is ready—but the purchasers do not appear to be. Shall we again adorn the tale, and put yet another burden upon the backs of a long-suffering and hard-worked clergy by reminding them that they should encourage their congregations to get Missals in English and follow the priest at Mass? Of course that is the best way of assisting to Mass. Yet how few of the people do so!

The Breviary would furnish morning and evening prayers, if translated into English, says our correspondent. It is desirable, but it is a far cry, at any rate, until the use of the Missal becomes more general. The Breviary will naturally follow in the wake of the Missal. Meantime, for those who have got so far, there is the splendid version (two volumes), made a score of years back by the Marquis of Bute. It is true, it has been out of print for the past decade, so that copies are now worth three or four times the original published price. We are informed, however, that the publishers

have been promising a new edition for the last three or four years, and it may issue at any moment.

In conclusion, let us commend this subject to the consideration of our readers. It is surely of the utmost importance that our people should be led back into the "intellectual and spiritual heritage" of our fathers in the faith, and in this campaign of education the logical leaders are the clergy. And it cannot be denied that one of the ways along this homecoming lies through a return to solid and central, instead of the fashionable and pietistic, devotions—the Mass and the Blessed Sacrament. And as the proper manual for Mass is the Missal, we need that book, and we want the congregations trained to its regular use—by the clergy.

IS THE ENTIRE "DIES IRAE" TO BE SUNG?

Qu. Must the whole "Dies Irae" of the Requiem be sung or may the choir confine itself to the singing of that part which contains a petition?

Resp.—No part of the "Dies Irae" can be omitted. As to whether all of it must be *sung* or may merely be *recited*, authorities differ. The *Manual of Church Music* (Dolphin Press), page 142 (also footnote on that page), holds that it must be sung *throughout*: "The S. R. C., 12 August, 1854, n. 3029 ad Dubium XII, concerning the 'Dies Irae,' answered 'aliquas strophas illius cantores praetermittere posse', but as Dubium XII and its answer are expunged from the latest edition of the Decrees (Romae, Ex Typogr. Polygl. S. C. de P. F., 1898-1901), we conclude that it must be sung *throughout*." Here the emphasis seems to be laid on the necessary completeness of the text, rather than on the question as to whether a part of it may be recited instead of sung. Dom Johner's *New School of Gregorian Chant* (Pustet), page 116, says: "The whole of the Sequence must be sung or at least recited." If some necessity should suggest a recitation of a part of it (rather than an integral singing of it), the part recited should be recited in a high and intelligible tone of voice, the organ meanwhile playing in order to sustain the voice. This, at least, we are led to infer from analogous decrees relating to recitation.

Criticisms and Notes.

REALITIES OF CHRISTIAN THEOLOGY. An Interpretation of Christian Experience. By Clarence Augustine Beckwith, Professor of Systematic Theology, Chicago Seminary. Boston and New York: Houghton, Mifflin Co. 1906. Pp. xvi—406.

THE NEW THEOLOGY. By R. J. Campbell, M.A. New York: The Macmillan Company. 1907. Pp. viii—258.

The latter of these two books, though but recently published, is already widely known, chiefly through the press that heralded the "New Theology" as it was given forth in weekly instalments from the City Temple (London) at which Mr. Campbell is minister. The author recognizes that the "New Theology" is not new. The name itself is now old by a full generation, while its substance is as ancient as the history of philosophical speculation itself, since it is simply pantheism more or less cleverly or uncleverly interfused with some distorted fragments of Christian doctrine. True, Mr. Campbell does not proclaim himself a pantheist, but only an "immanist," one who emphasizes the indwelling of God in the universe. Nevertheless, the essence of his teaching throughout the whole of the present work is sheer pantheism; for what other meaning has this: "God is All: He is the universe," though "infinitely more"? Or this, "By means of the universe and His self-limitation therein God expresses Himself to Himself"? (p. 25). Even in the very context, wherein Mr. Campbell endeavors to absolve himself from the charge of pantheism—which he does by an unwarrantedly restricted definition of the latter—he manifestly proves the justice of the imputation when he declares: "My God is my deeper self and yours too; He is the Self of the universe" (p. 35). Not only such expressions—many more of which, by the way, might be quoted—but likewise the whole substance and trend of his teaching are pantheistic. See how it shows itself in his interpretation of the Incarnation: "Jesus was God, but so are we. He was God because His life was the expression of divine love; we too are one with God in so far as our lives express the same thing. Jesus was not God in the sense that He possessed an

infinite consciousness; no more are we. Jesus expressed fully and completely, in so far as a finite consciousness ever could, that aspect of the nature of God which we have called the eternal Son or Christ or ideal Man who is the Soul of the Universe . . . ; we are expressions of the same primordial being" (p. 93). It would be easy to show how the same pantheistic ferment leavens the practical mass of the author's teaching—his views on sin, salvation, punishment, judgment, the future life, etc. But we must pass on.

What must impress even the most cursory reader of this book is the author's evident sincerity, frankness, ardor, zeal, together with a certain naïveté that probably helps to explain the off-handedness with which he casts aside the most sacrosanct doctrines of Christianity and settles the most momentous problems of human life and destiny. His juggling with such a mystery as that of the Trinity were simply ludicrous, were the subject not so serious; while the cocksureness with which he disposes of the Final Judgment, Resurrection, and Hell, would be amazing had not the indications of the author's simplicity and limited information pervading the more speculative portions of the book prepared one for almost any treatment to which the practical conclusions might be subjected. Mr. Campbell has essayed "a restatement of the essential truth of the Christian religion in terms of the modern mind." The "terms of the modern mind" he has indeed extensively and adroitly employed, but the "essential truth" he has equally failed to apprehend and interpret. The "restatement" thereof becomes a misstatement.

The *Realities of Christian Theology* is a far more thoughtful and learned production than the *New Theology*, as one would naturally expect, coming as it does from a Professor in the Chicago Theological Seminary. Its scope is aptly suggested by the sub-title, an *Interpretation of Christian Experience*. Professor Beckwith is much impressed by the fecundity of the Christian consciousness as *the* source of religious and even theological truths, theoretical as well as practical. What the reader is to understand by Christian consciousness or experience the author explains at some length, but the nearest approach to a definition which the reviewer has discovered is the following: "The Christian consciousness is another name for that filial

consciousness in which man responds to God's good will, in which the spirit of Christ is reproduced in the life of His followers, whereby they are 'enabled more and more to die unto sin and live unto righteousness'" (p. 17). The formula must not be evaluated by Aristotelian canons; nevertheless, it may answer as a suggestive description. Now to avail as a subject, an adequate analysis and inductive treatment whereof shall reveal the "realities of Christian theology," Christian consciousness, or "that filial consciousness in which the spirit of Christ is reproduced in the lives of His followers," it ought to have as its essential, and therefore universal, characteristic an unvarying conception of the Person of Christ. "What think you of Christ? Whose Son is He?"

To the old question the supposed Christian consciousness should give a uniform answer. But does it? Surely not. The author of the *New Theology* is "conscious" that Christ is a *man* in whom the World-Soul expresses its fullest degree of love and righteousness, while Professor Beckwith himself is "conscious" that Christ is a *man* between whom and God there was the closest possible "ethical union." Neither writer would answer with Peter and his lineage, "*Thou art the Son of the living God.*" If, then, there is such discordance as to the fundamental reality of Christianity between these two writers whose books are here under review, and both of whom claim to share the Christian consciousness, can we hope to find a sufficiently uniform Christian consciousness whence we may "induce" that body of truths—"realities"—which constitute and characterize the Christian religion? We can, but not by following the method pursued by Professor Beckwith, who takes scarcely any account of "the Christian consciousness" as it exists in the minds and lives of that body of human beings who constitute by far the majority of those who profess Christianity. Surely there must be some factors of Christian consciousness as it has been formed and constituted by Catholic tradition, history, philosophy, and theology, that should serve to illumine "the realities"—God, man, sin, Christ, the future life—to the study of which the present volume is devoted. The omission of those factors is a serious defect. Their inclusion might have prevented many more serious errors.

CHRISTLICHE APOLOGETIC IN GRUNDZUGEN FÜR STUDIERENDE. Von Simon Weber, D.D. Freiburg i. B., und St. Louis, Mo.: B. Herder. 1907.

HISTORISCH-APOLOGETISCHES LESEBUCH. Von Johann Wilhelm Arenz. Freiburg i. B., und St. Louis, Mo.: B. Herder. 1907.

Dr. Weber holds the chair of Apologetics at the University of Freiburg (Breisgau) and has written the present book primarily for the guidance of his own students. That it will serve a much wider purpose will be patent to any one who will attentively examine its matter and method. The subject-matter falls under three divisions: the theory of religion, or of the providential preparation for revelation; the theory of revelation itself; the theory of the preservation and transmission of revelation (the Church). The two latter sections, it will be noticed, coincide with the familiar ground of apologetics. The first section is more individual and original. Much beyond a third of the volume is devoted to the theory, or better, the philosophy, of religion. Space is thus given for at least a brief consideration of religion as a factor in the history of humanity, and of the foundations, essentials, and the origin of religion. The importance of this ground-work at the present time is too obvious to require animadversion.

The second commendable feature of the work is its method. This is strictly rational, philosophical. Writers on apologetics consulting for a more immediately practical purpose are wont to transgress the limits of their science, and to introduce much of the material belonging to outside disciplines. This immission of the sickle into another man's harvest the present author has conscientiously avoided. His aim throughout has been to construct a purely *Vernunftbeweis* (rational demonstration), establishing the "credibility" of the supernatural revelation mediated to man through the Church. That this aim has been successfully realized will be easily recognized by the thoughtful student.

A valuable *Hilfsmittel* to religious study and instruction is Canon Arenz's Historico-Apologetic Reader. The various departments of systematic education, literature, science, history, and the rest, have their supplementary readings, recommended as illustrative and practical adjuncts to the more didactic textbooks. There is no reason why books of religious doctrine

should not have—on the contrary, there is every reason, as the above writer insists, why they should have—corresponding supplements. With this end in view, Canon Arenz has gathered from many sources selections, interesting and instructive, to illustrate religious truths and practices. These selections he disposes chronologically, according to the course of Church History—early, medieval, and modern. Thus Josephus, Pliny, the Acts of the Martyrs, the Fathers, Doctors, Saints, Popes, Councils, historians, philosophers, scientists, litterateurs, and orators, are drawn upon for their testimonies to Christian truth and conduct. The value of such a Christomathy is obvious. It instructs, interests, stimulates no less by the literary form of the masterpieces than by their doctrinal content. The book is adapted for use in higher institutions of education and for self-instruction.

LIFE AND TIMES OF MARGARET BOURGEOYS. By Margaret Mary Drummond. Revised, with Preface by the Rev. Lewis Drummond, S.J. Boston, Mass.: The Angel Guardian Press. 1907. Pp. 275.

LEBEN UND WIRKEN D. WUERDIGEN MUTTER ELIZABETH VON JESU, Stifterin d. Franziskanerinnen von der h. Familie in Löwen. Von einer Schwester d. Klausierten Abteilung. 1907. Pp. 336.

Nearly thirty years ago the process of canonization of a pioneer of Catholic education in America received its solemn sanction in the fact that Leo XIII declared Margaret Bourgeoys "Venerable." The time of her activity takes us back to the seventeenth century. Born in 1610 at Troyes in the French Champagne, she early followed the attractions to a religious life, and would probably have ended her days in the cloistered retirement of the nuns of Notre Dame in her native province had not the providential course of the first colonists who emigrated from France to Canada riveted her attention upon the spiritual necessities of the Indians. She had heard of their ignorance of God in the accounts that were sent back by the earlier emigrants, and as she sat by the fire on winter evenings listening to the vivid stories of missionary adventure told by her elders, her heart melted with the desire to help the aborigines to know our Lord, the dear Child Jesus and His gentle Mother, and St. Margaret, and many other beautiful things that filled with grateful images

her own heart. Accordingly she was easily persuaded to accompany some of her own kinsfolk who set out from Nantes for the strange land where M. de Maisonneuve was just then laying the foundations of Montreal, the city of Mary. Following the instincts of charity, her first work was to carry out her idea of teaching, and she gradually, though not without trials and disappointments of every sort, succeeded in gathering around her others who were of the same mind. Thus she finally established in the New World the first teaching community of nuns not cloistered. At the time she undertook this foundation she was already far advanced in age, but her singular holiness of life and the energy which comes from a thorough spirit of supernatural self-sacrifice, made her the central guide in all details of her Institute down to the end of her life, at the age of nearly eighty years.

The biography, though brief, is full of interest, showing us a woman of noble instincts, yet of great common-sense, and of singular courage and energy, combined with an absolute conformity to the Divine Will, and possessed of a spirit of mortification which makes one blush at the indulgent devices of modern religious self-will. The inscription on her tomb aptly sums up her characteristic virtues:

> Beneath this stone is hid a heart
> To flesh a foe, from earth apart,
> Its treasure sole the virgin band
> Her zeal had gathered in this land.

The second biography mentioned in our heading is of a religious foundress who died only a few years ago in the old university city of Louvain. The particular reason for our commenting upon this remarkable foundation is the fact of the close connexion which the institute has had from its establishment in Belgium with the American College there, notably during the years when the late Bishop Stang was spiritual director of the community. Hence his activity forms some part of the interesting account of the foundation, and we may add here that the present resident spiritual director of the large and prosperous community is the Rev. Joseph Van der Heyden, well known as the historian of the Louvain American College, and himself affiliated to an American diocese.

Furthermore, there is a striking similarity in certain details of character, as well as in the circumstances that led to the two establishments of Margaret Bourgeoys at Notre Dame in Montreal, and of Mother Elizabeth who had early chosen the religious life as her permanent portion. We find her assiduously preparing for this vocation by her choice of teaching poor children. Singularly enough, she instinctively associates herself in this work with other young girls who in their turn were destined to become founders of Religious Orders. Miss Schervier, foundress of the Poor Sisters of St. Francis; Pauline von Mallinckrodt, later foundress of the Sisters of Christian Charity; M. Vei, who founded the Congregation of the Poor Child Jesus — all were members of a little coterie that taught by preference the poor. Another member of the same group, Madame Lommessen, joined subsequently the Ladies of the Sacred Heart at Blumenthal.

Mother Elizabeth was a singularly strong character, who, having entered a religious community in which ancient observance of rule had gradually become relaxed, felt impelled to seek a safer guide to perfection. By a providential arrangement of her superiors she was sent to take charge of a newly established hospital under secular control, which opened the opportunity for carrying out the strict observance to which she felt called. When at the expiration of her first term of temporary vows as a professed nun she was about to be recalled to the Motherhouse, her ecclesiastical superiors advised her remaining in the position wherein she had shown exceptional managerial ability. Being free from her vows she followed the counsel of her bishop, and thus the first step was taken for an independent foundation. For years she labored in the service of the sick until, by the accession of new candidates who generously entered into her spirit of self-sacrifice, she was able to place her work under a definite rule sanctioned by the authority of the late Cardinal von Geissel of Cologne. The institute grew with marvellous rapidity, and the outbreak of the Austrian and Franco-Prussian wars gave fresh opportunities for devotion to the service of the wounded and sick. In course of time she added the care of abandoned children to that of the hospitals, and under the guidance of a zealous and holy priest, Father Cornet, she succeeded in founding numerous establishments not only in Belgium whither she had been driven by the reaction of the Kulturkampf, but also in

Germany itself as soon as the stringent anti-religious laws there were relaxed. At present the work of the Order includes, besides the care of clinics, home visitation of the sick, and reformatory schools, also charge of the asylums for the insane and houses for the training of women-servants. In order that the spirit of prayer and contemplation might be preserved in her community, she instituted as a permanent branch of the Order a body of cloistered nuns given to perpetual adoration and contemplation, who should recite the Roman Breviary and supplement the active life of the community by the spirit of recollection and interior devotion.

The trials and opposition which the completion of this work involved from ecclesiastics no less than from the civil authorities stand as a marked proof of the courage and self-sacrifice of this devoted woman, who never for a moment hesitated in her undertakings, yet always with a complete sense of reverent submission and loyalty to her ecclesiastical superiors, even when they caused her the deepest humiliation by their arbitrary temporizing and insistence upon unreasonable formalities to test her spirit of obedience. Her last years under the direction of Dr. Stang were fraught with the consolation of seeing her labors peacefully flourishing. She died in 1899, at the advanced age of 84, remaining almost to the last day the efficient directress and superior general of her Order, seeing her community pass into the care of the one surviving companion of her early struggles, the present general, M. Hyacinth. The story of her life is simply and beautifully told by one of her spiritual daughters of the contemplative branch of the Order in the motherhouse at Louvain.

THE PERSISTENT PROBLEMS OF PHILOSOPHY. By Mary Whiton Calkins. New York: The Macmillan Company. 1907. Pp. xxii—575.

The author of this book is professor of philosophy in Wellesley College, a prominent educational institution for women. She is also the author of a well-known and, so far as its descriptive features and much of its analysis are concerned, meritorious work on psychology (Macmillan, 1901). The present book has been designed to serve as an introduction to metaphysics, and at the same time as a history of philosophy. Without in the least subscribing to the author's modest estimation of this attempt at

serving such a distinctly dual end by a simple means, as "audacious," one may venture the suggestion that she has thereby sacrificed much of the book's adaptation to at least one of the two classes of readers for whose benefit it has been produced. "Beginners in philosophy" will probably find the work less available than "the more advanced" student will. And indeed it may well be questioned whether "beginners in philosophy" are not rather retarded by proferred helps of this kind. The reviewer has no intention to detract from the merits of the work, but he shares the opinion of those who think that for the beginner to introduce himself to philosophy through the labyrinthine ways of its history, is to run the risk of his losing himself utterly. The whole process seems, to say the least, a pedagogical *faux pas.*

Philosophy is indeed in some respects analytical in its method, but in the main it is synthetical and its whole aim and substance is a synthesis—a world-view. Once a student has oriented himself by some definitely-formed conceptions, let him by all means plunge into the history of philosophy, introduced by some such guide as the present one, and then into the study of the original texts—the importance of which study Miss Calkins so strongly emphasizes. Familiarity with the works of the great thinkers will enable him to compare, complete, perhaps check and correct, his own conceptions. But, with no fairly well established convictions, to approach philosophy through the gateway of its history is to court confusion and despair. There are of course obvious objections to this position; but the corresponding answers are hardly less obvious and so may be pretermitted here.

The "advanced student," however, one who has reflectively informed his mind with some definite principles, may well profit by the present volume. The author classifies modern systems into numerically pluralistic (Descartes, Locke) and numerically monistic, each of which subdivides into qualitatively pluralistic and qualitatively monistic, non-idealistic and idealistic (spiritualistic—Leibnitz and Berkeley on the one hand, and Hegel and Schopenhauer on the other—and phenomenalistic—Hume and Spinoza). The summaries of these various systems are illuminating, the criticisms are on the whole just and penetrating, and the bibliography fairly full and helpfully directive.

The author's own position is that of personal (spiritualistic) idealism, the theory, namely, that "all reality is of the nature

of consciousness." Consciousness, however, "is a conscious self or person—a unique 'real' which is conscious and which may be regarded as including ideas, but which is more permanent than ideas are and independent of them in a sense in which—on the contrary—they depend on it" (p. 407). In a word, the task of philosophy is absolved by reducing the all-of-reality back to a conscious self. This conscious self is "the Absolute." Now, if "the Absolute" were really the distinct, personal, infinite Being, the Creator of the universe, which while He is immanent in He nevertheless transcends, the Catholic philosopher would find himself in accord with such an interpretation of reality. This is, however, by no means the interpretation adopted by the present author, or, if it be reconcilable therewith, it can be so only at the sacrifice of consistent thinking. The author's position and conclusions are frankly Hegelian. The Absolute is held to be an immanent conscious personal Self. And yet that very absoluteness would seem to be contradicted by the declaration that He "requires the existence of . . . . human selves," which human selves are indeed "the essential and unique expressions of this Absolute Self" (p. 439). Still, the identification of contradictories presents no difficulty to the Hegelian—a fact which is abundantly exemplified in the pages of the present book, wherein qualitatively the same attributes as those of finite selves are predicated of the Absolute, i. e. sense-perception, imagination, emotion, etc. (pp. 423 ff.). The Catholic student who is familiar with neo-Hegelianism will not be enlightened or stimulated, though his patience may be taxed, by the section of the volume which sets forth the author's own theories. After, and better still before, perusing the book, it were well to have studied some such work as Kleutgen's *Philosophie der Vorzeit*. It is good now and again to compare one's own system with alien positions.

DAS VERHÄLTNIS DES ZWEITEN JOHANNESBRIEFES ZUM DRITTEN. Von Schwester Bennona Bresky, v. d. Genossenschaft d. Schwestern d. Christlichen Liebe. Münster in W.: Aschendorff. (Aug. Masbaum, Osnabrück.) 1906. Pp. 63.

Not long ago we had occasion to comment upon a scholarly work in Scriptural exegesis by a German Ursuline nun, Sr. Teresa Breme, whose critical study in Assyrian history has awakened

serious discussion among Bible students. The present treatise on the interdependence of the Second and Third Epistles of St. John by Sr. Bennona Bresky, a member of the Mallinckrodt school sisters, commonly known in the United States as the Religious of Christian Charity, lays claim to similar excellence as a critical study of a much-debated subject in our Bible schools. Both publications have a distinct value as apologetic weapons in the warfare of modern science against religion in so far as they demonstrate as futile the recent attempts of the German government to debar the members of religious communities from obtaining maturity certificates as teachers for the Higher Normal State Schools by obliging them to attend and qualify for examination at the universities.

Students of the latest Biblical science are aware that the higher criticism has practically given its verdict regarding the authorship of the "Second and Third Epistles" of St. John as belonging to a certain Presbyter, John of Ephesus, or to one who wrote in his name, neither of whom, however, can be identified with the Apostle St. John, whom Catholics have always believed to be the actual writer of these Epistles, as also of the Fourth Gospel, known under his name. Among those who still admit the genuine Apostolic authorship of these Epistles there has, however, been a question touching the mutual relation of the letters. The Apostle speaks, in his third Epistle, of a previous message which had been sent to the same community and which had been apparently suppressed or frustrated by a certain ambitious church leader named Diotrephes, who undertook to minimize the authority of the Apostle in his absence. The question that had arisen among critics was whether the Second Epistle could be regarded as the message referred to in the Third. If not, then the interesting further query arises: What has become of the document? There is no possibility of identifying it with the First Epistle of St. John, and there would remain no alternative but to assume that it has been entirely lost. To demonstrate by arguments extrinsic and from internal evidence, that the Second Epistle is actually the one referred to by St. John in his Third, is the purpose and scope of Sister Bennona's study.

Since the address of the Third Epistle plainly states that the Apostle is writing to one Gajus, disciple, whereas the Second Epistle bears the superscription "To the Lady Electa and her

children," the first step our author takes in her argument is to prove that "Electa" is not the name of a private person but designates a church or congregation in which Gajus enjoys a recognized preëminence for virtue and right-mindedness. Having shown that the Epistle is meant for a community and not for an individual, the writer examines whether reference to Diotrephes in the Third Epistle corresponds to the contents, tone, and purpose expressed in the Second Epistle. She points out that the words of the Greek original make it very plain that Diotrephes was the actual bishop of the community; that his overbearing and ambitious exclusion of the messengers who were sent by St. John to warn his flock against the unworthy and contentious methods of their bishop, fully justifies the expression of censure used by the Apostle against him, and likewise the protecting attitude which St. John assumes toward Gajus, who has incurred the persecution of his immediate ecclesiastical superior. Furthermore, our author shows by a detailed comparison of the "modus loquendi," the peculiar choice of terminology, not only that the two letters have one and the same author, but likewise that they were written at the same period, in the same mood, with a conscious sense of reference. The words, the brevity of the injunction, the sequence of thought, the eminent fitness of the admonitions, all combine with the purpose that dictates both letters. A special chapter is devoted to the refutation of Chapman's theory, who essays to bring the letters into connexion with the activity of St. Paul, and by demonstrating that they were written to different cities (Thessalonica and Rome), to show their distinct and separate purpose. With admirable cleverness and a thorough appreciation of the documentary evidence which can be brought to prove the historic authenticity of the two Epistles, does Sister Bennona sift the arguments which criticism emphasizes all too much, namely, the silence of the Syrian New Testament, the Muratorian Canon, and the early Western writers.

Throughout the discussion the reader is made aware of the lady's accurate and easy familiarity with the current literature, English, French, German, both of Protestant and Catholic sources, on the subject. There is nothing superficial, nothing that savors of argument from mere sentiment in this treatise, which we commend to those who are prone to bow before such intellects as Harnack, Gibbons, Bartlet.

MEDULLA SANCTI THOMAE AQUINATIS seu Meditationes ex Operibus Thomae depromptae, auctore Fr. D. Mézard. Two vols. Paris: P. Lethielleux. 1907.

Two handy little volumes which will surely delight the lover of St. Thomas. Here he will find the substance of that wisdom the pursuit of which is beyond "omnia studia hominum . . . . perfectius, sublimius et utilius et jucundius," as the second chapter of the *Contra Gentiles* so luminously demonstrates. From out the numerous works of St. Thomas Father Mézard has excerpted "quaecunque suavia et pia et ad aedificationem fovendam aptissima," and has disposed the rich material according to the course of the liturgical year. Thus the meditant, beginning with Advent, can, under the guidance of the Angelic Doctor, follow the mystery of the Incarnation, the Nativity, Infancy, and Public Life of our Lord. During Lent he will have the same lightful leading in his reflection on the Passion; and thereafter until the Feast of the Sacred Heart he will be likewise aided to union with the Risen Saviour, through the solid and inspiring teaching of St. Thomas on the graces of the Holy Ghost and the indwelling of the Eucharistic Presence. If with the opening of July he take up the second little volume, he will be drawn to think of God and His attributes, man and sin, the various stages of the soul's journey along the purgative, illuminative, and unitive ways, while during the closing month of the Church's year his mind will be steadied and fortified by the solid food set before him in the teaching of St. Thomas on the life to come. Thus the two little volumes put him in contact with the whole substance of St. Thomas's religious doctrine—dogmatic, ascetic, and mystical, for together they constitute a compend of the *Summa* and a synthesis of religion and the spiritual life.

Those who find ordinary meditation books too discursive, or too mechanical, can hardly do better than select the material for meditation from the works of St. Thomas, who never wastes language, who is always luminously suggestive, and who leads one straight to the principles of truth and life. Few, however, have access to the *Opera omnia*, and the *Summa* is rather voluminous for a meditation book. These two handy booklets bring the essentials of the whole theology of the Saint within the easy reach of all. Doubtless some will find many of the excerpts ex-

ceedingly brief and meagre. This, however, will not be an unmixed evil, if it send the reader to the fuller fountain, the works of St. Thomas themselves.

LA MANNA DEL DIVOTO DI MARIA. Pel Sacerdote Michelangelo Cremisini, della Congregazione della Missione. Seconda edizione riveduta ed ampliata per cura del Sac. Francesco Gavotti della stessa Congregazione. Genova: Tipografia della Gioventu. 1907. Pp. 631.

The continual growth of our Italian population in all parts of the United States makes the study of the language of these abandoned Catholics a conscientious duty, both for students in our larger seminaries and also for many priests on the mission. One way of exercising oneself in a language, and especially of gaining facility in the ready use of proper phraseology for exhortation and public prayer, is to make one's own prayers and meditations in that language. P. Cremisini's little manual of devotion to Our Blessed Lady may be admirably adapted to this purpose. The thoughts and language of this devoted son of St. Vincent are full of suggestions for instruction in a direction toward which Italian Catholics particularly incline, and the remarkable love which he bore the Madonna expresses itself in a fervent style of peculiar attraction.

The volume, though small, contains a hundred and fifty short, simple, and devout meditations. The themes are arranged to suit the various festivals of Our Lady, also one for each day in May, and one for every Saturday in the year. They are adapted to suit all classes of the faithful, and what is especially to be commended in them is their practical doctrinal character. They explain in turn the thoughts of the *Ave Maria*, the *Salve Regina*, the *Ave Maris Stella*, the different invocations of the Litany, and the facts and mysteries commemorated in the chief festivals of Mary. There are a number of novenas followed by prayers and antiphons to make them serviceable for the liturgical functions.

SODALITY OF OUR LADY. Hints and Helps for Those in Charge. By Father Elder Mullan, S. J. New York: P. J. Kenedy and Sons: London: R. and T. Washbourne. Ltd. 1907. Pp. xv—242.

It would be difficult to overestimate the Blessed Virgin Sodality's importance in both the visible and invisible life of a parish,

and to the welfare especially of its young women, around whom in a myriad subtle ways the influences for good or ill act and interact. Perhaps, than this Sodality no other single factor of congregational activity has a more intimate and deep-reaching power for the general no less than for the individual good of the Catholic community. In proportion as it benefits its members by inculcating solid habits of personal right-living and Christian virtue, it leavens the whole body of the congregation by example and encouragement and guarantees at the same time that *esprit de corps* and interest which mean so much for the genuinely wholesome workings of a parish. Surround with the principles of sustaining virtue the maidens and young matrons of a community, and there need be little fear on account of that community. And what better safeguards are to be found for this purpose than those of an efficient Sodality of the Blessed Virgin? This explains the labor of love undertaken by Father Mullan, S. J., in compiling and arranging the recent volume, already noticed in these pages (June number), and entitled *The Book of the Children of Mary*, and his present volume of *Hints and Helps* for those in charge of Sodalities.

Whilst the special aim of the former manual was to furnish a Sodalist's book of devotion and guide to a Christian life, the scope of the volume at hand is restricted to those in charge of the Sodalities. To these it furnishes information and offers various suggestions that have been tested by experience in the direction of such societies. The establishment, management, spiritual life, and celebrations of the Sodality are taken up in turn and receive each their share of commentary by way of suggestive aids for the directors, together with some personal instructions for the directors themselves. There is a wealth of practical information on well-nigh every phase of Sodality work scattered through the pages of this well-devised and trim little volume, and we have great pleasure in recommending it to directors who wish to increase the interest in and efficiency of their Sodalities.

CURSUS PHILOSOPHIAE THOMISTICAE AD THEOLOGIAM DOCTORIS ANGELICI PROPAEDEUTICUS. Vol. I.—Logica. Vol. II.—Philosophia Naturalis. Auctore R. P. Fr. Hugon, O. P. Parisiis: P. Lethielleux. 1907.

In a recent well-known work on Political Science one reads the

following lines: "It is indeed a serious thing to ask the world to read a book. It should never be done unless the book answers a purpose not fulfilled, or not so well fulfilled by some book already existing." There is a general impression that writers of books on scholastic philosophy are not so sensitive to the seriousness of their demands on the reading world as this canon postulates. On the other hand, a writer of this class may claim that just that individual book which he offers is justified by the fact that "it answers a purpose not so well fulfilled by some other book already existing." Estimated by this liberal criterion the present course of Thomistic Philosophy may make good its *raison d'etre* on the following grounds. First of all, from a voluminal point of view, it takes a middle place between the one, two, or three-volume manual, compend, or institutes (such as Tongiorgi, Liberatore, Zigliara, etc.), and the many-tome treatises (such as the *Cursus Lacensis,* and Urraburu's eight quartos). Planned as it is to occupy six goodly octavos, by surpassing the limits of a synopsis on the one hand and not covering the large compass of the exhaustive treatise on the other hand, its relatively medium range commends it to those who desiderate such proportions; so that it may thus claim a justification in face of the canon laid down above. A second claim on the student's attention is its arrangement of the organic parts of the philosophical system. Natural Philosophy (*De ente inanimato*) is assigned the first place immediately after Logic, the place usually accorded to Ontology. Of the four other volumes awaiting publication, the first will embrace the questions of Life (*De ente animato*), the second Metaphysical Psychology, the third the first part of Ontology (*De ente et ejus proprietatibus*), the fourth the second part of Ontology (*de entis divisionibus et de causis*). Theodicy and Ethics are not to be included in the *Cursus,* the student being referred to the works of St. Thomas for these sections. It is unnecessary to discuss the grounds upon which this arrangement is based. Probably equally strong reasons could be urged against it. At all events it is that followed by Aristotle, St. Thomas, and the leading medieval scholastics generally.

To adduce other reasons for this particular Course's existence would necessitate a comparison to be instituted between details of the matter and form of the present work with corresponding

features of other similar productions within the same field—a difficult and a delicate task not to be undertaken here. Suffice it to say that so far as the two volumes at hand furnish data for an estimate, the work deserves the strongest commendation for the comprehensiveness of its material, the clearness and solidity of its exposition, the exactness and consistency of its method, and the lucidity and ease of its diction.

L'ORDRE NATUREL ET DIEU. Par l' Abbé Tanguy. Paris: Bloud et Cie. 1907. Pp. 400.

This book is further described on its title-page as a "critical study of Büchner's *Monistic Theory on the Principles of the Natural Order of the Universe* and as a refutation of 'Force and Matter'" (*Kraft und Stoff* — Büchner's well-known work). The author is a priest in Marseilles and a Vicaire at Notre Dame du Mont. Seeing that Büchner's famous—or infamous—book was published half a century ago, the timeliness of the present refutation might well be questioned. The physical sciences whereon the German doctor claims to base his argumentation have grown and altered greatly during the past fifty years, and might seem to have left *Kraft und Stoff* dead and buried with a less enlightened generation. On the other hand, the materialism of which that book was the cleverest defence in its day, is by no means dead, even though it be just now less rampant. Indeed, it has quite recently been resurrected to a brief but vigorous life by a hardly less plausible advocate, Ernst Häckel. Barring some secondary details connected with evolutionism, there is little to be discovered in the *Welträthsel* (World-Riddles) that was not anticipated in *Kraft und Stoff*. In undertaking a critique of the latter work, Father Tanguy has therefore done neither an untimely nor an unneeded thing. This will appear the more evident if one observe the trend of his discussion. Thus, while following chapter for chapter the order of *Kraft und Stoff*, the individual subjects receive in the criticism an additional content and new relations. So, for instance, the theories of evolutionism, which through Darwin have taken on some new aspects since Büchner's day, are criticised in their more recent development. And so throughout the work the present aspects of materialistic thought are given their just consideration. This makes

the book much more than what its sub-title explicitly expresses—a refutation of Büchner—and brings out more into relief its vindication of the divine origin and superintendence of the natural order. The work evidences a wide range of reading, and is very fully documented. Students who are accustomed to the matter-of-fact temper of the English language might desiderate a more temperate turn in the author's style; but, then, something must be allowed to the genius of French, which is, of course, more emotional and vivacious than the colder tongue of the North. None the less, however this may be, the convenience of philosophical controversy would seem to require a less liberal use of exclamation marks than the author's pages display. So many such points are apt to divert the thoughtful reader's attention into an unsympathetic channel.

Literary Chat.

A Short Introduction to Franciscan Literature, by Father Paschal Robinson, O. F. M., is the latest contribution to the literature so fast growing around St. Francis of Assisi. Every reader who has taken account of the trend of modern literary activity is familiar with the innumerable publications issued within the last few years on the subject. Reprints and translations of the early manuscript authorities on the one hand, and appreciations and studies of the multiform phases of esthetic, social, and devotional activity which the beautiful spirit of the *Poverello* has called forth during six centuries, have so swelled the literature popularly styled "Franciscan" that the student finds himself in a maze and looks for some mode of orientation, lest he lose himself in this pleasant and instructive field of belles-lettres.

No better guide could be found in such circumstances than Father Paschal, and the neatly printed brochure of Messrs. Tennant and Ward is an unexpected and delightfully satisfactory answer to the want which many of us have long felt for not only an all-sided outline of sources of Franciscan history, but also a list of the principal works relating to St. Francis. This includes the complete range of writings from the thirteenth century down to the present. Nor can it justly be confined to the biographical records of the Saint and his immediate companions. To understand the significance of the life of St. Francis we must have a fair knowledge of the historical conditions, the time, country, and important personal relations which made him a central figure whose influence at the same time remoulded and illumined the age in which he lived, whilst it

determined the social and religious development of the following periods. To these facts Father Robinson directs our attention in sketching the sources as they come to the surface during succeeding centuries. The notes are valuable on many counts as critical references, quite independently of their giving us a helpful catalogue of Franciscan bibliography.

An unusually solid and comprehensive course of religious instruction is a *Commentaire Synthetique du Catechisme*, by the Abbé Broussolle. The latest volume to appear is entitled *La Vie Surnaturelle*. It treats of Grace and the Sacraments. The method comes near to perfection. Each lesson has its summary, in which the pertinent doctrine is set forth clearly and succinctly; its notes explanatory and explicative; its questionary; its readings wherein points of special importance are more fully elucidated and developed. Synthesis is thus perfected by analysis. The author has happily succeeded in bringing the dogmatic theology of the supernatural life within the comprehension of the fairly educated reader, and in making that doctrine popular, in the best sense of the term, attractive, and practical (P. Téqui, Paris).

La Charité chez les Jeunes is the title of a collection of conferences delivered by the Abbé Texier before the students at the Theological Seminary at Portier. Although addressed primarily to seminarians, the conferences may, with slight modification, be applied to college students, and indeed to young men generally. Their turn of thought and style are quite beyond those of the average sermon book. The author knows both the mind and the heart of youth, and is master of the art of moving and holding the one whilst instructing the other (P. Téqui, Paris).

Apropos of Charity, one is reminded of that always timely and progressive weekly review of philanthropy and social movements, *Charities and the Commons*, published by the Charity Organization Society of New York City. It is a vehicle of information which no one, especially no priest, engaged in beneficent undertakings can well afford to be without. It keeps him in contact with the experience, individual and organized, of workers in almost every sphere of beneficence and social progress. Hardly second to this, its knowledge-value—or rather an element hereof—is the unobtruded, and therefore all the more influential stimulus which its weekly record of the good deeds of men and women can hardly fail to exercise on the reader. One cannot follow that record without being impressed by the vast extent of present philanthropic activity outside religious organizations. The amount of sacrifice of personal convenience, time, and money, which that activity implies, ought surely to urge onward in sacred rivalry those whose religion transforms philanthropy into the divine form of charity.

We have had occasion repeatedly to recommend the series of studies in History, Economics, and Public Law (Macmillan Co.) emanating from Columbia University, New York. To the student of economic and polit-

ical problems these monographs are invaluable by reason of the historical and statistical data and the bibliography with which they supply him. Among the most recent of these studies are the *Budget in the American Commonwealths; The Finances of Cleveland; Trade and Currency in Early Oregon; The United States Steel Corporation;* and *The Taxation of Corporations in Massachusetts.* The titles obviously suggest an exclusively technical or local interest. On the other hand, the respective subjects are treated as illustrating typical problems of general importance for the social and political order at the present day.

A book of exceptional interest, one in which breadth of view, critical insight, and literary grace combine in just proportions, is Count de Lacombe's *Sur la Divinité de Jésus-Christ* (Paris: P. Téqui). The sub-title is rather more definitely descriptive, *Controverses du temps de Bossuet et de notre temps.* The subjects discussed that concern present times are those relating specifically to our Lord's Divinity, the characteristics of the Gospels, and the relations between science and Christianity. Though there is not much that is strikingly new in the author's treatment of these subjects, the elevation of thought and the charm of diction captivate the reader. About two-thirds of the book are devoted to a study of Bossuet —one of the most learned and eloquent defenders of the Divinity of Christ—with a special aim of vindicating the claims of the great Bishop of Meaux to a hearing at the bar of the most erudite Biblical criticism of the present day. Needless to say, the Count de Lacombe is an ardent admirer of Bossuet, but the defence of his hero loses none of its cogency by reason of the temperate fervor with which the arguments are delivered. It adds not a little to one's *motifs d' espérer* to find a book of such merit on such a theme from the hand of a French layman.

Books Received.

SACRED SCRIPTURE.

HISTORY OF THE BOOKS OF THE NEW TESTAMENT. By E. Jacquier. Authorized translation by the Rev. J. Duggan. Vol. I:—Preliminary Questions: St. Paul and his Epistles. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 334. Price, $2.00.

COMMENTARIUS IN DUOS LIBROS MACHABAEORUM. Auctore Josepho Knabenbauer, S. J. Cum approbatione Superiorum. (Cursus Scripturae Sacrae. Auctoribus R. Cornely, J. Knabenbauer, et Fr. de Hummelauer, aliisque Soc. Jesu presbyteris. Commentariorum in Vet. Test. Pars I. in Libros Historicos XI.) Parisiis, 10, via dicta "Cassette": P. Lethielleux. 1907. Pp. 440. Pretium, 8 frs. 50.

DIE BRIEFE DES APOSTELS PAULUS AN TIMOTHEUS UND TITUS. Ubersetzt und erklärt von Dr. Johannes Evang. Belser, Professor Theol., Tubingen. Approbation des Erzbishofs von Freiburg. Freiburg und St. Louis, Mo.: B. Herder. 1906. Pp. viii-302. Price, $1.90.

THEOLOGICAL AND ASCETICAL.

DIE KLEINEN TAGZEITEN ZU EHREN DER FELIGSTEN JUNGFRAU MARIA. Treu dem Sinne, frei dem Wortlaut nach wiedergegeben von Dr. Alois Lanner. Mit Genehmigung geistlicher Obrigkeit. Dulmen i. W.: A. Laumann. 1906. Pp. viii-168. Preis, 1 *Mk.* 20 *pfg.*

LA MANNA DEL DIVOTO DI MARIA pel Sacerdote Michelangelo Cremisini, della Congregazione della Missione. Seconda Edizione. Riveduta ed ampliata per cura del Sac. Francesco Gavotti, della stessa congregazione. Genova, Italy: Tipografia della Gioventù. 1907. Pp. viii-631. Prezzo, *l.* 0. 50 c.

KATECHISMUS DES KLÖSTERLICHEN LEBENS FÜR ORDENSFRAUEN. Von Sr. Eminenz Kardinal Svampa, Erzb. v. Bologna. Autorisierte Übersetzung aus dem Italienischen von einem Ordenspriester. Mit Erlaubnis der Ordensobern und des bischoflichen General-Vikariates Münster. Dulmen i. W.: A. Laumann. 1906. Pp. 66. Preis, 30 *pfg.*

LES VAILLANTES DU DEVOIR. Études féminines: du Devoir, celles qui pensent, celles qui vibrent, celles qui aiment, celles qui pleurent, celles qui prient, celles qui travaillent, celles qui luttent, les Femmes de France. Par Léon-Rimbault, Miss. Apos. Paris, 29 rue de Tournon: P. Téqui. 1907. Pp. xii-408. Prix, 3 *fs.* 50 *c.*

THE HOLY HOUR OF ADORATION. Compiled by the Right Rev. William Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 194. Price, $0.50.

WISSENSCHAFT DER SEELENLEITUNG. Eine Pastoral Theologie in vier Büchern. Von Dr. Cornelius Kreig, Professor an der Universität Freiburg i. Br. Vol. II: Katechetik oder Wissenschaft vom kirchlichen Katechumenate. Freiburg und St. Louis, Mo.: B. Herder. 1907. Pp. xvi-496. Price, $2.80.

SHORT MEDITATIONS FOR EVERY DAY IN THE YEAR. Intended chiefly for the use of Religious. Translated from an anonymous Italian author by the Right Rev. John Edmund Luck, O.S.B., Bishop of Auckland. Preface by Cardinal Manning. New edition with preface by the Right Rev. F. T. Bergh, O.S.B. London and Glasgow: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 366. Price, $1.60.

LE CHRISTIANISME ET L'ÉGLISE. Par le R. P. Th. Bourgeois, des Frères-Prêcheurs. Paris, 10 rue Cassette: P. Lethielleux. 1907. Pp. 454. Prix, 3 *frs.* 50*c.*

LUTTES POUR LA LIBERTÉ DE L'ÉGLISE CATHOLIQUE AUX ÉTATS-UNIS. Par l'Abbé G. André. Paris, 10 rue Cassette: P. Lethielleux. 1907. Pp. 114. Prix, 75 *centimes.*

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